

Memoir On The Mahes Kanta
1849

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MEMOIR ON THE MAHEE KANTA ;

PREPARED, IN MAY 1845,

BY

CAPTAIN J. R. KEILY,

ASSISTANT TO THE POLITICAL AGENT IN THAT PROVINCE.

WITH SUBSEQUENT ADDITIONS

MEMOIR ON THE MAHEE KANTA.

PILLAJEE RAO GAEKWAR, the founder of the present Gaekwar family, was one of the principal officers under the celebrated Muratha Chief Dehburee. He occupied about this time (A. D. 1719) the fort of Songur, in the Rajppeepla hills, and subsisted by laying the neighbouring country under contribution. Surat, together with the province of Guzerat, was in the possession of the Mahomedans, and governed, on the part of the Court of Delhi, by its viceroy, Asof Shah, afterwards better known by the title of Nizam ool Moolk, who, having rendered himself obnoxious to his Government, was superseded in the command of the province by Sur Boolund Khan, who was deputed for that purpose from Delhi in the year 1724. Ahmed Khan, the uncle of Asof Shah, disputed the supersession, called in the aid of Khuntojee, a Muratha Chief, who was moving about the country plundering it in all directions, and gave battle to the royal forces under the command of Nuwab Sujant Khan and his brother Roostum Khan. Pillajee Rao, it is said, had first espoused the royal cause, but after pledging himself in the most solemn manner, treacherously forsook the brothers, and sided with their opponents. In the first fight, the royal army was successful, notwithstanding the disparity of force ; but in the second, which took place near Wassoo, both brothers were defeated and slain, and their army was dispersed.

For the assistance rendered on this occasion, the Chouth and Sur Deshmookhee of the country were, in 1729, made over to the Murathas by Ahmed Khan, and notwithstanding the subsequent ejection of this Chief from the province by Sur Boolund Khan, the latter in the end was compelled, after many struggles, to confirm the obnoxious grant. The Court of Delhi, however, refused to ratify it, and eventually Sur Boolund Khan, having attempted to throw off his allegiance to his Government (A. D. 1731), was replaced by Abhaee Sing, Raja of Jodhpoor, who attacked him in his capital at Ahmedabad, which he captured after a most gallant resistance.

Pillajee Rao Gaekwar, taking advantage of the declining state of the Mahomedan authority, gradually consolidated his power about Baroda, which place he took from them in A. D. 1730. After the defeat of Sur Boolund Khan, Raja

Abhaee Sing turned his attention towards Damajee Rao Gaekwar, but finding him too powerful to be openly resisted, he treacherously procured his assassination (A. D. 1732). His object, in committing this base act, was the expulsion of the Murathas from the province, which he hoped easily to effect on the death of their Chief. In this, however, he was signally mistaken; for the Murathas, burning with revenge, assembled in large numbers, under the command of Damajee Rao Gaekwar, a son of the murdered Chief, and, with the aid of the different Mehwassee Bheels, not only ravaged, but threw the whole country into revolt and confusion; and whilst the Rajpoot Prince was engaged in suppressing these disturbances, a sudden irruption was made into his own hereditary territories, the Murathas penetrating even into the neighbourhood of Jodhpoor itself. Abhaee Sing hereupon, alarmed for the safety of his own kingdom, lost no time in withdrawing from Guzerat, leaving a deputy, who, however, was never able to make head against the Murathas after his departure.

The Court of Delhi being too much occupied with its own intestine disputes to pay any great attention to the proceedings of the Murathas in Guzerat, Damajee Rao Gaekwar was enabled to increase his authority, with, comparatively speaking, little opposition on their part. Becoming at length sufficiently powerful to assert his own independence, he threw off all allegiance, even to his own Government, and resisted the Peshwa's attempts to compel him to acknowledge his supremacy. He subsequently joined the conspiracy in favour of the Peshwa's rival, Ragojee, and marched into the Deccan to support his cause, but allowing himself to be over-reached by the Peshwa in an interview, he was made prisoner, and his army attacked and dispersed. He regained his liberty at the sacrifice of half his possessions in Guzerat, at the same time acknowledging that he held the other half in fief to the Peshwa. Both parties agreed to unite their forces for the capture of Ahmedabad, still held by the Moguls, which, on being reduced, was to be subject to the same conditions. On subscribing to these terms, Damajee Rao Gaekwar was released from confinement, and shortly afterwards Ahmedabad was besieged and taken by the joint arms of the Peshwa and Gaekwar.

About this time (A. D. 1753) the Gaekwar's Moolukgersee force commenced collecting the Ghansdana tribute (grass and grain) from the different Mehwassee Thakoorats. The amount was a fluctuating one, depending more upon the means and ability of the Chief to resist the demand, than the capabilities of his estate to comply with it.

The country under Nuwab Zorawur Khan Babre, consisting of Wurnuggur, Veesnuggur, Veezapoor, Kheraloo, and Puttun, was conquered and annexed to the Gaekwar possessions (A. D. 1766), the Nuwab being allowed to retain

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Rhadampoor, Bhambaz, &c. Four years afterwards the Kaning State was reduced, and the Ghandana tribute established.

On the death of Damajee Rao Gaekwar (A. D. 1768) the succession was disputed, and finally decided in favour of Syajee, a prince of weak intellect, to the exclusion of his elder brother, Govind Rao. This was accomplished through the intrigues of a younger brother, Futteh Sing, who, from motives of personal aggrandizement, knowing the imbecility of his brother, obtained, by large pecuniary offers, the countenance of the Peshwa to the transaction. Futteh Sing undertook the management of the country, and was subsequently acknowledged as Regent.

The capture of Broach (A. D. 1773) by the British troops, led to a treaty with Futteh Sing as Regent, for a mutual participation in the revenues of the conquered districts.

The Peshwa having refused to accept the reasonable terms of accommodation proposed by Brigadier General Goddard, and evinced an obstinate perseverance in hostile intentions against the English (A. D. 1780), the latter were compelled to take up arms in defence of their own rights and possessions, and a second treaty was entered into with the Gaekwar Government, having for its object the extinction of the Peshwa's authority from Guzerat (north of the Mahee river), the country, on being subjugated, to be made over to the Gaekwar, the British Government receiving in exchange certain districts south of the Nerbudda. The Court of Poona, however, in the end, having accepted the terms proposed, the treaty was set aside, and the Gaekwar reverted to his former relationship with the Peshwa.

Syajee Rao Gaekwar dying in 1792 without children, he was succeeded by his eldest brother Govind Rao, whom he had supplanted in 1768. On his death in September 1800, he left eleven sons, four of them legitimate, and seven illegitimate: the elder of the former, Anund Rao Gaekwar, succeeded to the throne. Kanboojee, the eldest of the illegitimate sons, taking advantage of his brother's weakness of intellect, usurped the reins of government, from which he was, however, soon deposed by Raojee Appajee, Minister of the late Govind Rao, who was shortly afterwards compelled to apply for the assistance of the British Government for the purpose of reducing Mulhar Rao, a cousin of the reigning Maharaj, who, considering the time favourable for his own ambitious views, commenced hostilities against the Gaekwar Government, and took possession of the Purguna of Veesnuggur, whence he was dislodged, and a provision made for him in the Purguna of Nuryad. In consequence of the assistance rendered on this occasion, articles of agreement were in 1802 entered into with the British Government: this is the first commencement of the intimate connexion, which has ever since subsisted, between the two Governments. By this treaty a body of 2,000 of the Company's troops, besides artillery,

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was subsidized, the expense to be borne by the Gaekwar Government, and certain territorial cessions were made for its maintenance. After the rebellion of Mulhar Rao had been brought to a satisfactory conclusion, the force was employed against the Arab Seebundee, who had heavy claims for arrears of pay unsettled. The impoverished state of the Gaekwar funds not admitting of the production of so large a sum as Rs. 41,38,732, the British Government undertook to advance one-half, the other half to be advanced by the Native bankers, on the guarantee of the British Government; the loan to be repaid within three years, and to bear interest at the rate of 9 per cent., failing in which, districts in liquidation thereof were to be assigned. Agents were appointed to reside with each.

A further increase of 1,000 men was, in 1803, made to the force already subsidized, and now rendered permanent. The Purgunas of Dholka, Nuryad, Vijapoor, Mubooda, and Mattur, yielding a revenue of Rs. 11,70,000, were ceded in perpetual sovereignty for the maintenance of the said force.

No part of the loan having been repaid as agreed upon, a definitive treaty, consolidating the stipulations of all former engagements, was entered into with the Gaekwar on the 21st April 1805, and funds, amounting to Rs. 12,95,000, were assigned for the payment of the Arab Seebundee loan. The districts of Chowrasee, Chiklee, Surat-Chouth, and Kuree, formerly assigned to the Honorable Company in proof of friendship, and as a testimony of the sense of the benefit received from the British alliance, were hereby confirmed.

The Honorable Company also undertook to adjust certain unsettled claims of the Peshwa against the Gaekwar Government, with due regard to the impoverished state of the latter's finances.

The farm of the Peshwa's share of Ahmedabad and its dependencies had been granted, in 1800, to Govind Rao Gaekwar, at Rs. 5,00,000 per annum. In 1805, the Peshwa was induced, at the suggestion of the British Government, to renew the farm for ten years. On the expiration of this lease, he not only refused again to renew it, but intimated his intention of assuming the management. He also, at this time, preferred a claim for the arrears of tribute, &c. due, amounting in the aggregate to a sum exceeding three krores of rupees. The Gaekwar funds were in no state to make good so heavy a demand, and at the suggestion and upon the guarantee of the British Government, Gungadhur Shastree, Minister of the Gaekwar, was, in 1813, despatched to Poona for the purpose of effecting some compromise of these exorbitant demands, and to obtain, if possible, a renewal of the lease of the Ahmedabad farm. This last, however, the Peshwa positively refused to grant, and there was no alternative but to make it over to his officers. The Shastree fared no better in the other parts of his mission :

he met with nothing but evasion and delay, for the Peshwa's Ministers were not disposed to yield in their demands, and the Shastree soon became aware that greater sacrifices than he was empowered to grant would be required, ere a compromise could be effected. In the interim, an intrigue was set on foot to replace a former Dewan at the Baroda Court, to the Shastree's expulsion, for the purpose of re-establishing the Peshwa's in lieu of British ascendancy at that Court. These intrigues called for the interference of the Resident at Poona; and subsequently the Shastree, having laid himself open to the suspicions of the Peshwa, was inhumanly murdered on the 14th July 1815. The honour of the British Government being compromised by the assassination of the avowed Minister of its ally, who had been despatched under its especial guarantee to Poona, demanded that the most decided steps should be taken to ensure the surrender of the assassin, Trimbukjee Danglia, and eventually, after every subterfuge had failed, the Peshwa was compelled to yield up his unworthy favourite, who was incarcerated in the fort at Tanna, whence he escaped, and was again supported by the Peshwa. After every attempt at reconciliation had failed, war was resorted to; but concluded by the treaty of June 1817, which secured most important benefits to the Gaekwar Government, viz:—

1st.—The renunciation of the Peshwa's claims to supremacy as executive head of the Maratha Government.

2nd.—The settlement of the unadjusted pecuniary claims by payment of Rs. 4,00,000 per annum.

3rd.—The farm, in perpetuity, of his share of the province and city of Ahmedabad to the Gaekwar, at the rate of Rs. 4,00,000 per annum. The Kattewar tribute formerly included in this farm was transferred to the British Government, but no deduction was allowed to be made on that account, in consequence of the great loss the Peshwa had sustained in commuting his claims into a yearly payment.

Consequent upon this arrangement with the Poona Court, certain articles of engagement were agreed on, and settled, as supplemental to the treaty concluded with Anund Rao Gaekwar in 1805, viz. an increase of one battalion of infantry of 1,000 men, and two regiments of Native cavalry, was made to the subsidiary force, which now amounted to 4,000 infantry and two regiments of cavalry, with artillery. To meet the increased charge of this augmentation, the Gaekwar ceded in perpetuity all the rights obtained from the perpetual farm of the Peshwa's share of the city of Ahmedabad, &c., amounting to Rs. 12,61,969-2-50, and agreed to supply a body of 3,000 efficient horse, to act with the subsidiary force when necessary, to be kept up and maintained according to Gaekwar custom.

Mutual exchanges of districts, for the purpose of consolidating the territory of both Governments, were at the same time made.

Hostilities having again broken out with the Muratha Government, in consequence of the continued treacherous conduct of the Peshwa, the campaign terminated in 1818 in his surrender, and the subjugation of his country. The Peshwa's share of Guzerat north of the Mahee river, and Ahmedabad and its dependencies, were taken possession of by the British Government.

On the 2nd October 1818, another article was added to the supplemental treaty of November 1817, making further exchanges, for the purpose of more effectually consolidating the power and authority of both Governments.

Anund Rao Gaekwar died on the 2nd October 1819, and was succeeded by his brother Syajee Rao.

It has been already mentioned, that the Baroda Durbar collected its Ghansdana tribute from the turbulent and independent Rajpoot and Koolee Chieftains of the Mahee Kanta through the means of a strong Moolukgerree force, which moved about the country, at intervals of two and three years, for that purpose. The evils arising from this system of collection, hindered alike to both, became apparent to Lieutenant Colonel Walker, the British Resident at the Court of Baroda. For the purpose of ameliorating the condition of the tributaries, who suffered much from the wanton exactions of the ill-paid, undisciplined Moolukgerree force, and to relieve the Gaekwar Government from the enormous expense attending its maintenance, arrangements were entered into with the Chiefs of Kattewar (A. D. 1807-8), by which the amount of tribute payable to the Gaekwar was fixed at an average of ten years' former collections, and also with reference to the then state and condition of the different Talookas. Bhat and Banker security were given for its regular payment, and the Chiefs were induced to enter into security for the future peaceable and orderly behaviour of themselves and subjects.

The good working of this system led to its adoption in the Mahee Kanta (A. D. 1811-12): Lieutenant Colonel Ballantyne repaired from Kattewar, attended by Butcha Jemedar, commanding the Moolukgerree force, and succeeded in inducing the Chiefs to enter into similar decennial arrangements, taking the usual security for the regular payment of the Ghansdana tribute, and orderly behaviour of the tributaries. This, as far as the Gaekwar Government was concerned, was satisfactory enough, and the country was exempted from the depredations and marauding propensities of His Highness' troops; but the other claims, collected by the Chiefs from those less powerful than themselves, remained untouched: amongst these, the most oppressive was the Kitcheree, (food for men), in contradistinction to the Muratha Ghansdana, levied by the Raja of Edur, at the head of a disorderly rabble, whose exactions, if not so exorbitant as those of the Murathas, nevertheless bore heavily on the already over-taxed tributaries. In like manner, the Koolee Chieftains levied Gattas and Vol ("black-mail") from all their neighbours, who, oppressed

on all sides, were compelled to purchase immunity from further depredations by the sacrifice of a small yearly payment, which ensured to them the support and protection of the Chief to whom the payment was made.

Matters continued in this state until the termination of the campaign against the Poona Government, when the Peshwa's share of Ahmednagar and of its dependencies was annexed to the British Government (A. D. 1817-18). The possession of this part of the country brought us into immediate contact with the surrounding Mehwassee (turbulent) tribes of the Mahee Kanta. The proximity and intermixture of villages, with the double authority existing in many, led to frequent quarrels: the tyranny and oppression of the Chiefs had also driven many into open rebellion, whose only means of subsistence lay in indiscriminate plunder; and acts of lawless violence, destructive alike to the public peace and realization of the revenue, were of common occurrence. This state of anarchy and confusion suggested the necessity of placing the management of the country in the hands of an efficient Government, able to afford protection to the weak, coerce the powerful, and adjudicate between the Chiefs, whose only present resource was the sword.

The Gaekwar Government being unable to effect this, an arrangement was on the 3rd April 1820, entered into with that Durbar, by which the sole management of Kattewar and the Mahee Kanta was made over to the British Government, which undertook to collect and pay the amount of tribute which had been fixed in 1807-8 for Kattewar, and in 1812 for the Mahee Kanta, free of all expense. The Gaekwar Government pledged itself neither to send troops, nor to interfere in any way with the above countries, which were to be left entirely to British management. It was also stipulated, that any expense that might be incurred in coercing a refractory Chief should be recovered from his estate. Shortly after this agreement, the Political Agency in Kattewar was established, which was soon followed by a similar one in the Mahee Kanta, to which Lieutenant Colonel Ballantyne was appointed Political Agent.

Notwithstanding the arrangements entered into with the Mahee Kanta Chiefs in 1811-12 for the regular payment of the Ghansdana tribute, and the security furnished on this occasion, the tribute was still much in arrears: this was perhaps as much to be attributed to the impoverished state of the petty Talookas from the severe famines and other distractions, as to their unwillingness to fulfil the engagements into which they had entered. The primary objects to which Lieutenant Colonel Ballantyne's attention was drawn by Government, on proceeding to take up his appointment, were as follows:—

I.—The restoration of peace to the country, and satisfactory security for its future tranquillity.

II.—The collection of all arrears due to the Gaekwar, with full security for the regular future payment of the tribute. (For the accomplishment of these objects, as well as to make examples when necessary, a military force was placed at Lieutenant Colonel Ballantyne's disposal.)

III.—The settlement of the Raja of Edur's territory.

The Chiefs were also called on to subscribe to the undermentioned articles:—

I.—To abstain from plundering.

II.—To surrender plunderers, or others guilty of offences in the territory of Government, or of any Chief.

III.—The Chiefs to employ their whole means to resist and destroy all plunderers; not to succour any person in opposition to the British Government, or the Gaekwar, but to use every exertion to cut off his supplies, and to apprehend him.

IV.—To abstain from private war, and from maintaining foreign mercenaries.

V.—To refer all disputes to the arbitration of the British Government.

VI.—To protect the passage of merchants, and, if the Chiefs could be persuaded to accede to it, to accept a compensation for the privilege of levying transit duties.

Some difficulty was experienced in settling the arrears of tribute due, owing to the exorbitant pretensions of the Gaekwar Government, which were made without any regard to the obligations due to the British guarantee, and which the Gaekwar officers had disregarded for many years. The incorrectness of the claims preferred for settlement compelled a reference to the Bombay Government, when it was decided that the Gaekwar was entitled to no more than had been sanctioned by the settlement of 1811-12. Decennial securities for the revenue, and full and counter security were taken from the whole province; the various claims of the petty Chiefs on their neighbours were also settled upon as fair an average as possible. Although many of them were but of late origin, and the rendering such permanent (which the present arrangement did) may in some cases have borne heavily on the weaker tributaries, still their circumstances were so far improved by this settlement, that they were no longer exposed to the capricious demands of their former oppressors.

The administration of the Mahee Kanta remained in the hands of Lieutenant Colonel Ballantyne up to the commencement of the year 1828. On that officer vacating the appointment the Political Agency was abolished, in consequence of the expense of the establishments, which rendered it necessary to consolidate the Punch Mahals, Rajppeepla, and Mahee Kanta Agencies, to which charge Mr. J. P. Willoughby was appointed; but leaving shortly afterwards, further changes took place by attaching the Mahee Kanta to the Baroda Residency. An officer was

appointed (A. D. 1829) to reside at Sadra for the purpose of superintending the Contingent, to whom certain political authority was delegated for the management of the districts within his immediate neighbourhood, and one of the Assistants from the Baroda Residency was yearly deputed to visit the Mahee Kanta for the purpose of realizing the tribute, and preserving the tranquillity of the province. The attempt, however, to manage the country by a power residing at a distance, did not succeed. The disturbances which broke out on the death of Gumbheer Sing, Raja of Edur, (A. D. 1833) amongst the Sirdars, Putavuts, and Bhomeea Chiefs, who took that opportunity to endeavour to recover such portions of their hereditary rights as had been wrested from them by the late Raja, led to serious breaches of the peace, and gave encouragement to numerous malcontents to evade the payment of the Gaekwar dues, for which the British Government was guarantee.

Two years subsequently (A. D. 1835), whilst the province was suffering from the excesses of various Chiefs in open rebellion against the Edur State, the death of Kunun Sing, Raja of Ahmednuggur, ensued, with the subsequent forcible Sutee performed at midnight, in defiance of all the exertions of the Assistant Political Commissioner, Mr. Eiskine, to avert the catastrophe, backed by a small body of troops, who were fired upon, and their European officer wounded.

Immediately after the performance of the rite, the Raja's two sons, Priithe Sing, and Tukht Sing (the present Maharaj of Jodhpoor), fled with all their adherents into the hills. The town of Ahmednuggur was occupied, and additional troops called in, and active measures taken for the apprehension of Sooruj Mull, son of the Mondeta Chief, with the Thakoors of Gorwara, Roopal, and other disturbers of the peace. The troops succeeded after some difficulty, and with loss on both sides, in dispersing the bands of armed men opposed to them; they also destroyed several strongholds and villages of the Chiefs; but the principal object for which the campaign had been undertaken, namely, the capture of the Bharwuteea Chiefs, and restoration of tranquillity to the Mahee Kanta, was not accomplished.

During these troubles the affairs of the Edur State were becoming more and more embarrassed. Its management had been entrusted to a corrupt and unprincipled Ministry, which took every advantage of the opportunity afforded by the infancy of the young Raja to plunder the revenues of the country, which had dwindled down from about Rs. 1,00,000 to Rs. 45,000; of which the payment of the Ghansdana tribute alone required about one-half, leaving a very small balance for the current expenses of the State, and for the liquidation of the debts, amounting to three lakhs and upwards, which the improvidence

of the late Raja had entailed upon his successor. Heavy arrears were likewise due to the Seebundee, who became clamorous for their payment.

The Ryots, oppressed on all sides, plundered alike by the Durbar and the numerous Bharwutees arrayed against it, deserted in numbers a country unable to afford them protection; public confidence was destroyed, and nothing but the intervention of the British Government could avert the ruin which was hastening to engulf it.

Such was the unpromising appearance of the Mahee Kanta on the termination of the year 1835. The necessity for adopting a different line of policy than had heretofore prevailed became apparent, and immediate steps in furtherance of this object were taken by the British Government. The Political Agency was re-established, and Captain Outram was selected for the important duty of carrying out the intentions of Government. A general amnesty was proclaimed; the Bharwutee Chiefs were invited to attend; their lands were promised to them on submission; and a guarantee was given that all their grievances should be inquired into and redressed.

Prithee Sing, Raja of Ahmednuggur, with his brother Tukht Sing, were the first to avail themselves of the favorable conditions offered by Government, and Prithee Sing was installed in his possessions, on his renouncing the practice of Suttee in his family, and engaging not to entertain foreign mercenaries. He was shortly afterwards followed by all the other Bharwutee Chiefs, who, on tendering their submission, were re-admitted to the enjoyment of their former possessions; and by the end of the year 1836 tranquillity was restored.

In the commencement of 1839 a very important benefit was conferred on the Mahee Kanta, by the introduction of the Court of Criminal Justice, for the trial of all serious offences through the agency of the Political Agent, with Native Chiefs as assessors. The establishment of this tribunal has, without doubt, had a most salutary effect upon all classes, and has proved a powerful auxiliary in the hands of the Political Agent in restraining crime, which, prior to the introduction of this Court, owing to the facility of evading justice, the indifference, and in some cases want of power in the Chiefs themselves, was perpetrated with comparative impunity.

The tranquillity of the Koolee district of Amleeara was about this time slightly disturbed by the conduct of the widow of the Amleeara Thakoor, who, after unsuccessfully attempting to subvert the legitimate rights of a posthumous son by the deceased Thakoor's second wife, in favour of a youth illegally adopted by herself, eventually took to the hills, carrying with her the Thakoor of Satoomba, and other Chiefs, who espoused her cause. She was immediately afterwards joined by the Roopal Chief and his eldest son, who had just

experienced the utmost lenity and forbearance from the British Government, in being pardoned and restored to their estates after having most justly forfeited them by the excesses they had committed when out in Bharwuteea against Edur. The position occupied by the Kooless was attacked, and carried with trifling loss, by the troops employed, and the insurgents were completely dispersed; the widow, with her adopted son, and the family of the Roopal Chief, were shortly afterwards captured, and the insurrection was completely suppressed. The Roopal Chief's capture was not effected till the next year, when he was surprised and taken by the Wankaneer and Zorda Thakoors, who were incited to make the attempt, in the hope of obtaining the forgiveness of Government for having taken the life of a kinswoman (the Thakooranee of Mhow) accused of disgracing the family by intriguing with her Kárbharees. The Roopal Chief ended his days in the Ahmedabad Jail, and many of those concerned were brought to trial, and, on conviction, were sentenced to various periods of imprisonment.

Government having considered the proper time had arrived to put down the system of Bharwuteeism to which the Chiefs of the Mahee Kanta were so prone to resort on the most trifling occasions, prohibited the practice in future, and proclamations were issued throughout the province making the offence penal, and subjecting the party offending to severe punishment.

SUTEE.

This custom was more common formerly than at present, when it is confined mostly to the families of the principal Chiefs, particularly Edur and Ahmednuggur, which last, however, in 1836, entered into an agreement renouncing the practice; and on the death of Raja Prithee Sing, four years afterwards, his widows were successfully deterred from sacrificing themselves, since which it has been denounced by proclamation from Government, directing that the village or Talooka of the Chief in which it might occur should be placed under attachment, and the parties concerned in the rite kept under restraint, pending a reference to Government as to the punishment to be inflicted.

EDUCATION.

Education is almost unknown in the country, beyond the very simplest rudiment of the vernacular language, and the least possible smattering of accounts. The great mass of the population, including the Chiefs themselves with few exceptions, are profoundly ignorant, and entirely at the mercy of the Banyans, &c., who lose no opportunity of enriching themselves at their expense.

AREA AND POPULATION.

The district of the Mahee Kanta is comprised between 72° and 74° of eastern longitude, and 23° and 25° of northern latitude; its extreme length is about 90, and its greatest breadth about 60 miles; its superficial area is about 5,000 square miles. It contains a population of 311,046 souls, subject to the rule of numerous petty Chieftains, of whom the Raja of Edur is the most considerable.

BOUNDARIES, EXTENT, AND GENERAL APPEARANCE.

The Mahee Kanta is bounded on the North by the mountainous Bheel districts of Méwar and Seroohee; South, by the Gaekwar's district of Dehgaum, and the Company's Collectorates of Ahmedabad and Kaira; East, by Dongurpoor; and West, by Pahlunpoor and the Gaekwar's Purgunas of Kheraloo, Wurnuggur, Veezapoor, and Kuree.

It is divided into six Zillas or districts—

- 1, Nance (little) Marwar, including all the possessions of the Raja of Edur and his family.
- 2, Rehwur, the possessions of the Rehwur tribe of Rajpoots, formerly Putavuts of the Raos of Edur.
- 3, Sabur Kanta.
- 4, Watruk Kanta.
- 5, Bavisee, containing a number of Melhwas villages, scattered through the Honorable Company's and Gaekwar's possessions.
- 6, Kuthosun, an isolated district, west of the Gaekwar's Purguna of Kuree.

Information relative to the names and ages of the various Chiefs and of their children, their places of residence, cast, the number of their villages, amount of population, estimated annual revenues, and amount of Gaekwar's tribute and Kitcheree to the Raja of Edur, is given in subsequent pages.

DIVISIONS AND DISTRICTS.

The first and principal division is called *Nanee Marwar*, from the Talookas comprising it being more or less under the authority of the Marwaree Rajpoots, as the last invasion of the Rathores is called. In this division are included the Talookas of Edur and Ahmednuggur, with their dependencies of Morasa, Hursol, and Bayer, and those of Tintocee, Danta, and Malpoor,

together with the Putas of Pol, Pall, Poseena, Gadwara, Walasun, and Hurul, all more or less subject to Edur.

The *Rehwur Zilla* is composed of the Putas of Gorwaree, Runasun, Mohunpoor, with Surdoee, Roopal, Boroodra, Wuragaun, and Dhudalia.

The *Sabur Kanta* is composed of Koolee possessions on the eastern bank of the Sabur Mutee river, with the Rajpoot Putas of Wursora, Maunsa, and Puthapoor on the western bank.

The *Kuthosun Zilla*, exclusively Koolee possessions, to the west of the Kuree Purguna.

The *Byul* or *Bavisee Zilla* contains the Rajpoot Puta of Wama and Sadra, with a mixture of Koolee and Patel villages. It formerly composed a part of the Gaekwar Purguna of Dehgaum, but was handed over to the Agency on account of the turbulent nature of its inhabitants.

The *Watruk Zilla*, Koolee possessions on both sides of the Watruk river, composed of the Amleeara, Mandwa, Khural, Bayer, Morasa, and Satoomba Thakoorats, including the Koolee villages of Jajr and Nirmalee.

DESCRIPTION OF THE COUNTRY.

The country towards the southern and western parts is level. It is throughout beautifully wooded, abounding in noble trees, scattered about in the wildest profusion; amongst which the most common are the mangoe, Maora, tamarind, Khurnee, Peepul, Peepur, Wur, Rothee, Kunjee Omro, Jumboory, Neein, Asopala, Chumpa, Sag, bamboo, and numerous others.

In the north and eastern parts the Mahee Kanta is much intersected with hills, which gradually increase in size and altitude as they approach the boundaries. The appearance of the province throughout is most favorable, and many of the intermediate valleys possess remarkable beauty of scenery. Generally the southern and western portions are the best cultivated; on the northern and eastern boundaries, owing to the turbulent and unsettled habits of the tribes, large tracts of valuable land are allowed to be waste, and perhaps the ground thus neglected, may be estimated at one-fourth of the whole province: but the jungle is rapidly diminishing, and within the last few years in particular, considerable inroads have been made in it; new villages have sprung up, and the altered feelings of the community, produced by the protection afforded to all classes, have given a value to land which was formerly unthought of.

SOIL AND PRODUCTIONS.

The soil generally is very fertile, though, of course, subject to variations. In some places it is of a light sandy nature, in others rich and black: towards

the north and north-eastern parts, within the neighbourhood of the hills, the soil is poor and stony. It is, however, capable of a much higher degree of cultivation than is bestowed upon it.

The principal articles of cultivation grown during the monsoon are as follows:—

Khureef Crops.—Bajree, Joowary, Kodra, Teel, Muth, Moog, Ooreed, Chola, Wal, rice, castor-oil, Mukkaee, Buntée-Baota, Toor, Guwar, Shamblee, Tun, tobacco, Koong-gram, Metee, Sirso, together with opium and cotton in small quantities.

Rubee Crops.—(Production from irrigation).—Wheat, Khang, barley, Chenoo, Mukkaee, and sugar-cane. Making allowances for the different systems of assessment in use throughout the country, the average of the Durbar claims on the Khureef crops may be estimated at one-sixth of the whole produce, and on the Rubee produce at one-eighth, besides *Vera*, or money payments.

The vegetable productions are as follows:—

Brinjal, Rutaloo, Soorun, Ulvee, Sukuria, Tanjuljo, Bajee, Walor, Moolees, Gajur, Doodee, Gulko, Toorea, Arian, Raloo, Mooree, Adruk, Huldee, Lusun, Piaz, &c.

Besides the above, almost every description of English vegetable can be produced from seeds, with little difficulty.

The fruits indigenous to the soil are mangoes, Keeree, Ran-Jamboo, Bor, Kotha, Kharuk, Maora, tamarind, Kurunda, Peeloo, Tembroo, Shetáplul, melons (water and musk); and with little care and attention the following are easily produced:—mulberries, limes (sweet and sour), oranges, guavas, pomegranates, figs, plantains, pumaloes, grapes, &c.

ANIMALS.

Tigers, leopards, panthers, bears, hyenas, wolves, wild hog, jackalls, porcupines and armadillas, Sambhur, deer, antelope, and Nyl Ghau are found on the hills and jungles, the two last in particular are very common, and are met with in large herds upon the plains. Game of all sorts is very abundant. Monkeys swarm near the villages and in the jungles. Snakes of all sizes and sorts, poisonous and harmless, are met with. Alligators and fish abound in the rivers and tanks, wherever the water is sufficiently deep to afford them shelter.

Buffalos, oxen, sheep, and goats are very numerous. Poultry is not so common, but wild fowl abound on the hills.

From the level nature of the country, it is very favorable for draught carriage,

which is in general use. All sorts of merchandize and baggage are transported in carts, which, though clumsy in appearance, are found to answer well. Guzerat has long been famous for its breed of cattle; and oxen for size, strength, and appearance are produced in the Kankrej Zilla scarcely to be equalled elsewhere.

RIVERS.

The principal rivers are seven in number. The Sabur Mutee, from its size, may be considered the first in importance in the Mahee Kanta; it runs north and south, takes its rise on the hills in M'war, and disembogues itself in the Gulf of Cambay.

The Haut Mutee rises in the hills beyond Pall, and joins the Sabur Mutee below Ahmédnuggur. It is supposed formerly to have united itself with the Sabur Mutee below Ahmedabad, but to have had its stream diverted into its present channel by one of the kings of Ahmedabad, for the purpose of ensuring a large supply of water to that capital. In favour of this supposition, the old bed of a river (Bok) from near where the Haut Mutee now joins the Sabur Mutee is found; it passes Purantej, where it forms a large tank, and runs down to the southward; but no trace of any bund diverting its course can be discovered, nor can even trustworthy tradition be obtained regarding it. As the Haut Mutee, where it now joins the Sabur Mutee, must have run originally within a short distance of it, it seems very possible, owing to the light sandy nature of the soil through which both rivers run, that the junction may have been effected by some heavier flood than usual, combined with other causes.

The Karee, a small stream, rising in the centre of the Mahee Kanta, in the northern part of the Mohunpoor Puta, and taking a south-westerly course, joins the Sabur Mutee near Dholka.

The Meshwa rises in the M'war hills, in the north-east part of the frontier of the Mahee Kanta; it runs in a parallel direction with the Karee, and, passing Hursol, joins the Watruk near Kaira.

The Majoom rises in the hills between Doongurpoor and the Mahee Kanta, and passing Morasa, Wuragaun, and Amleera, joins the Watruk a few miles lower down.

The Watruk rises in the hills south of Doongurpoor, and taking, like all the other Mahee Kanta streams, a south-westerly course, passes Megrej, Malpoor, and Mandwa, near which it is joined by the Majoom, and flowing in the same direction towards Kaira, receives the Meshwa and other streams, and with them joins the Sabur Mutee near Dholka.

In addition to these, there are two or three other small streams which take their rise in the southern part of the province, and running into the Mohur river near Kuppurwunj, with it join the Watruk at Kaira.

The Suruswutee takes its rise in the hills above Danta, and passing Sidpoor and Puttun, loses itself in the lands before reaching the Bunas.

Throughout the country the artificial tanks are numerous, both in the immediate neighbourhood of villages, and at some distance from them, where the nature of the ground is favourable for their construction, for the purpose of watering the village cattle; but few of these contain any large supply of water, and scarcely any last throughout the hot season.

Owing to the shallowness of the water in the rivers above-mentioned, they are perfectly useless for navigable purposes, and in the hot weather many of them have scarcely a stream.

CLIMATE AND SEASONS.

The climate is much the same in the Mahce Kanta as in the other parts of Guzerat; the only difference is, perhaps, in the degree of cold, which is greater in the northern and hill parts, where frost is not uncommon. As with the rest of India, the seasons are divided into three—the cold, hot, and rainy.

The cold weather commences about the middle, or end of October, when the temperature begins to cool, and the mornings and evenings are chilly. During the months of November, December, January, and February the weather is particularly pleasant. December and January are the two coldest months. About March, a very perceptible change takes place, and by the end of the month, or the commencement of April, the hot weather may be fairly said to have set in. The hot winds blow with great violence during the months of April and May, but begin to diminish about the first week in June, when the heat becomes very oppressive, and the gathering clouds in the morning and evening betoken the approach of the monsoon, which may be expected about the middle of June; but the rain seldom sets in in earnest before July, which with August are the two most rainy months: the supply in September is scanty, particularly towards the latter part, when heavy showers would prove detrimental to the Bajree, which by this time is very forward. By the end of September the monsoon generally passes away. The average total annual fall of rain does not exceed 25 inches.

The mean maximum range of the thermometer during the two hottest months of the year, namely April and May, is 99° , and the mean minimum 82° ; in July and August the mean maximum is 88° , and the mean minimum 81° ; and in December and January the mean maximum is 76° , and the mean minimum 61° .

ROADS AND TRAFFIC.

Considerable traffic was formerly carried on between Onzerat and Méwar through Edur, Pol, and thence to Méwar, but it has for many years been greatly reduced. The roads through Edur and Pol, Tintoose, Samlajee, and Doongurpoor, had long been partly deserted, in consequence of the insecurity of the districts through which they passed; but of late years the trade through Samlajee, in consequence of arrangements made by Government, has revived: as however the road farther south through Megrej and Morasa lies chiefly through British districts, where the transit duties have been abolished, the principal traffic is gradually taking that direction.

From the level nature of the Mahee Kanta, the country can be traversed in all directions by carts, but there is no such thing as a made road known. There are two cart roads in the bordering hilly districts leading into the Mahee Kanta, but they are never resorted to for the transport of merchandize, which is invariably brought on bullocks, and sometimes on camels, but chiefly the former.

IMPORTS.

Cotton, Soorungee (red dye), Huldee, honey, Jecra (spice), and treacle from Waghur, cloths, generally for the use of women, from Purtapgar and Bhedur, also opium and ghee from Waghur.

EXPORTS.

Cocoanuts, tobacco, castor-oil, sugar, sugar-candy, dried dates, pepper, ginger, spices of all sorts, English cloths of all kinds, also Ahmedabad and Puttun cloths, with copper utensils.

DESCRIPTION OF THE POPULATION.

The mass of the population in the Mahee Kanta is Kooler, and may be roughly estimated as composing two-thirds of it. The Kooler Chiefs, with few exceptions, are originally descendants of the Rajpoots from a very remote period, who have lost caste by intermarrying with the aborigines of the country. They still, however, retain the distinguishing names of the different tribes from which they have sprung, such as Rathore, Chowan, Mukwane, &c.

There is also a peculiar tribe residing in the Watruk Kanta, preserving the Rajpoot patronymic of Mukwana, but converted into Mahomedanism some centuries ago. They marry into the Kooler tribes of Kotwal, Rajawut, and

Bharya, but give their daughters to the Babee Mussulmans. The Chiefs of Khural, Ramas, Daba, and Poomadra belong to this class; they follow the customs of both religions, respecting equally the Holey, Mohurum, Deswaice, and Dusera.

The remaining third of the population may be divided into Rajpoots, about 6,000 fighting men, Brahuins, Banyans, artificers, Koonbees, Rabarries, Mohmans, &c. &c. Amongst the Koonbees is a tribe termed "Anjna," similarly corrupted with the Koolee, from the Rajpoots. Like them, they eat meat and indulge in the use of intoxicating liquors; those not employed in agricultural pursuits affect the Rajpoot dress and manners, and conceal the females of their families.

REVENUE.

The total amount of the revenue of the Mahee Kanta may be estimated at from about four and a half to five lakhs per annum. From this amount His Highness receives a yearly tribute of Rs. 93,407-10-0 under the head of Ghansdana, and Rs. 45,010-14-0 Jumalundee, making a total of Rs. 1,48,418-8-0. No tribute is paid to the British Government, and there are no engagements existing with the other States regarding the farming of portions of territory, or otherwise.

MODE OF COLLECTING AND PAYING THE GACKWAR DUES.

The greater part of the Chiefs enter into Nisha engagements for the payment of the Gackwar dues. The Nishadar furnishes security and becomes responsible for the regular payment of the tribute, which is collected and forwarded by Hoondees to the Agency, and thence to the Residency at Baroda.

TOWNS AND FORTS.

The principal towns in the Mahee Kanta are Edur and Ahmednuggur; both, however, are insignificant places: the former may contain 1,200 houses, and is situated under some hills, which encircle it on three sides; the fourth is defended by an incomplete wall. In the rear, and upon the hill overlooking the town, between 4 and 500 feet in height, are the remains of an old fort, now in ruins, to which the former rulers of Edur were wont to retire when unable to hold out the town below. It is ascended by a steep stony zigzag passage, having four gateways in tolerable repair (but without doors); these are built on different ledges of the hill, to which they are connected by loose walls of stones roughly piled together. Similar walls are thrown up in various parts of

the hill, where the slope is too easy of ascent. It is a place of no strength (even if in repair), as it is commanded by a hill to its right, which forms part of the range. On the top of the hill are the remains of an old palace, built by the former Racs of Edur, and some Jain temples. There is plenty of water, and in the rear a small postern gate leading down into the jungle below, thus affording easy means of escape.

The town of Ahmednuggur contains about half the number of houses. It was built by the Mahomedans, for the purpose of keeping that part of the country in check. It is situated on the bank of the Haut Mutee, in a large plain, surrounded by a very fine old stone wall, now, however, in a very dilapidated state. It contains an old fort, a perfect ruin, within its area.

The town of Wuralee in the Edur districts contains about 1,500 houses, and there are a few more, averaging from 5 to 600 houses; all the rest are villages.

FORTS AND POSITIONS OF STRENGTH IN THE PROVINCE.

There are no forts nor positions of any strength in the Mahee Kanta requiring heavy artillery to reduce. The hills, though numerous and much covered with jungle, can be easily turned, and assailed in nearly all sides: from their extent and connexion with the other ranges, they form admirable places for the concealment of Bharwutees and other disturbers of the peace; but they are not calculated to resist the attack of regular troops.

The jungle in some parts, particularly at the foot of these hills, is very thick, and intersected with ravines, affording good cover, with the means of escaping into the hills if pressed; and a small detachment, unacquainted with the locality, might experience some annoyance if opposed under such circumstances, but with one of sufficient strength no resistance would be offered.

Some of the villages in the Sabui and Watruk Kanta are strongly situated upon the banks of very deep ravines, running inland from the rivers, and affording numerous opportunities for escape; but the villages themselves are without any defence whatever, and all that would be necessary to effect their capture would be a force of sufficient strength to admit of the occupation of all the numerous outlets, and retreat being thus cut off, resistance under the most adverse circumstances, or surrender, would be the only alternative.

POLICE.

The country is without any Police force, as the Chiefs are bound by their engagements to repress offences within their respective districts, or be responsible for them. The only means at their disposal, barring a few Scobandee

employed by the principal Talookas, is the enforcement of village responsibility, through the system which has generally obtained throughout the province, of tracking the foot-marks from one village to another; the village unable to carry them on, is held responsible to afford restitution, or to find out the offenders by other means.

When the tracks cannot be satisfactorily traced, or when from other causes the village fails in carrying them on, endeavours are made to discover the offenders by secretly holding out the offer of rewards to any one who may give information, and prove the correctness of it by producing part of the plundered property. This system, called Morkhace, is in very general use, and seldom disputed. All offences committed by the subjects of the adjoining States of Seroohee, Mcwar, and Doongurpoor, on those of the Mahee Kanta, and *vice versa*, are arbitrated by the respective Political Agents in communication with each other, and the amount of compensation being decided on, is paid by the State to which the offender belongs.

For the purpose of assisting the Agency in keeping the peace and tranquillity of the country, and preventing internal disputes amongst the Chiefs, a body of the Gaekwar Contingent, composed of 1,000 horse, is stationed at Sadra, from which place, in furtherance of the above object, detachments are distributed in various Thahnas over the province.

HIS HIGHNESS THE GAEKWAR'S CONTINGENT

Was originally constituted by a treaty with His Highness the Gaekwar, dated 6th November 1817, when it was agreed that a body of 3,000 effective horse, equipped and armed after the Gaekwar custom, should be placed at the disposal of the British Government, to act with the subsidiary force whenever it might be employed within His Highness' territory. Its musters were to be occasionally taken by the Commandant of the subsidiary force, in conjunction with His Highness; and it was further stipulated that the discipline should remain according to Gaekwar custom.

Of this force, 1,000 horse are employed under the orders of the Political Agent in the Mahee Kanta, and an European officer, paid by the British Government, is appointed to superintend it.

It is divided into three quotas, namely the Paga, Siledar, and Seebundee quotas.

The first quota of 433 horsemen contains six Pagas, principally of "Bargeers," one of which belongs to His Highness, three to his relatives, or connexions by marriage, and the remaining two to influential Sirdars. The strength of each Paga varies from 115 to 46 horsemen.

The second quota of 486 horsemen contains 20 Siledar quotas, and varies from 100 to 4 horsemen.

The third quota of 131 horsemen is composed of 6 Seebundee quotas, and varies from 30 to 8 horsemen.

The construction of each Paga is the same. A Surnobut and Havildar, with a Karkoon to keep the accounts, are the only officers allotted to the quota, whatever may be its strength. In addition to the above, there are a number of inferior "Hoodedars," such as Nishadar, Nugarchee, Singwala, Nobutwala, &c. These, though dignified with the appellation of "officers," possess no authority over the men; the rest consist of Bargeers and Siledars.

There is no uniform, each horseman dressing after his own caste and fashion. The Murathas are to be distinguished from the Mussulmans by tight pantaloons reaching to the calf of the leg, the latter generally wearing them down to the ankle. The arms in use are the sword, matchlock, and spear; but this is left as much to the fancy, as to the means of the horsemen to purchase these articles: some of them are only provided with a sword.

The pay of each class is as follows:—

Surnobut	.....Rs. 30 to 75.	Nobutwala	.....Rs. 8 to 10.
Nugarchee	....., 7 to 12.	Karkoon	....., 10 to 40.
Luggenwala	....., 8 to 12.	Singwala	....., 6 to 8.
Havildar	....., 12 to 20.	Bargeers	....., 5 to 12.
Nishadar	....., 10 to 20.	Siledars	Rs. 20 to 60 per horse and man.

The currency in which they are paid is the Baroda Syasie Rupee, which is 14 per cent. inferior to the Company's Rupee.

The Contingent has generally about 500 men on detachment, leaving the same number at the head quarters at Sadra, where their principal duty consists in transporting the different letters and directions to their respective destinations.

The tribes composing the force are Mahomedan and Muratha. The Siledar Pagas are composed nearly all of the latter, and are the descendants of the several inferior Chiefs who accompanied Pillajee Rao Gackwar into Guzerat in the year 1719, and have been rewarded for their services either by an augmentation to their quotas, or higher rate of personal pay to themselves. Many of the Bargeers of the Khas Paga are of the same standing, and likewise draw an increased rate of pay.

The Seebundee quotas are principally Sindians and Beloochees, all very ill paid; but they are nevertheless by far the most efficient of this part of the force.

Its system of recruiting is, that the son should succeed to the father,

however young; a substitute being provided until the youth arrives at a somewhat mature age.

The expenses of its maintenance are provided for as follows:—partly by assignments of land from His Highness in tenure of military service, partly by monthly payments.

The States and classes chiefly benefitted by its maintenance in the Mahee Kanta, are the independent Rajpoot and Koolee populations under the political control of the British Government, it being the only police force in the country.

EDUR.

The first division is called Nanee Marwar, of which Edur is the principal Talooka under the Mahee Kanta Agency, and belongs to the senior branch of the Marwaree family.

It was founded by Anund Sing and Raee Sing, sons of the celebrated Ajut Sing, Raja of Jodhpoor, who was murdered by his second son, Bukht Sing, at the instigation of his elder brother. Abhaee Sing, who resided at the Court of Delhi, was unable to resist the tempting offers made to him, and for the Viceroyship of Guzerat seduced his brother, by the gift of the rich province of Nagore, into the commission of the parricidal act. The Edur authorities also state, that Abhaee Sing took advantage of the opportunity to demand the cession of the Edur district, which the Mahomedans had a few years before taken possession of, after expelling therefrom the ancient Raos of Edur.

Shortly after the murder of Ajut Sing, these districts were bestowed in dower on one of Abhaee Sing's wives, a daughter of the house of Jeypoor. Prior to leaving Jodhpoor, to assume possession of the government of Guzerat, Abhaee Sing provided for all his brothers; but Anund Sing and Raee Sing being dissatisfied with their shares, committed some excesses, which brought down upon them the anger of their brother, and eventually compelled them to seek shelter in the strong country about Aboo. They were accompanied in their flight by their maternal uncle, Jorawur Mull Chowan.

On their flight becoming known, Abhaee Sing despatched Sirdar Calian Sing to seize the young princes. He proceeded for this purpose into the Serochee country, and, in an interview with Jorawur Mull, demanded their surrender. That Chief, however, taking a hand of each of his nephews, and alluding to the dying request of his sister, who, previously to sacrificing herself on her husband's funeral pile, had solemnly bequeathed them to his care, in an equally impressive manner made them over to him. Calian Sing was unable

to resist this unexpected appeal to his honour; perhaps he was from the first lukewarm in the business, but whatever may have been the reason, he gradually yielded to the entreaties of the young princes, and espoused their cause.

Whilst residing in the Serooshee country, Anund Sing connected himself in marriage with the Poseena Chief, and through his means the Koolces of Gudwara were influenced to side with him. Through the assistance of Calian Sing, they were enabled to collect many followers, and with them committed some excesses in Marwar, including the sacking of the rich town of Palee. This last act opened the eyes of Abhaee Sing to the necessity of effecting something for his brothers. It is also said that Bukht Sing exerted himself to bring about a reconciliation, pointing out to Abhaee Sing the folly of allowing his brothers to remain in this unsettled state, and strongly advised him, for the stability of his own kingdom, not to delay any further in providing them with a suitable maintenance. This reasoning appears to have had its proper effect upon Abhaee Sing, who, being precluded by an oath taken when he first heard of their excesses from providing for them in Marwar, after some trouble induced his wife to yield up the Edur districts, which were assigned to them; and the brothers being thus reconciled, they, accompanied with the under-mentioned Chiefs, and about 5,000 followers, took possession of Edur:—

Jorawur Mull Chowan, ancestor of the present Mondeta Chief.

Joda Calian Sing, ancestor of the present Mehadasun Chief.

Chumpavut Ameer Sing, ancestor of the Kohria and Oondnee Chiefs.

Chumpavut Seewae Ramjee, ancestor of the Chandnee Chief.

Chumpavut Mudun Sing, under Ahmednuggur.

Chumpavut Maun Sing, ancestor of the Tintoee Chief.

Chumpavut —, ancestor of the Mhow Chief.

Chumpavut —, ancestor of the Bethalee Chief.

The Edur province consisted of seven Muhals at the time of Anund Sing taking possession of it, viz. Edur, Ahmednuggur, Morasa, Bayer, Hursol, Purantej, and Veezapoor; and when firmly seated in authority, Poseena, Sabur Kanta, Thanka, Thooka, and Pall were rendered tributary; but the Rehwar tribe of Rajpoots, the ancient possessors of the soil, resisted all his endeavours to coerce and bring them under obedience.

The Babees having requested Anund Sing to assist them in opposing the Gaekwar encroachments, Rasee Sing, with all the disposable force of Edur, proceeded towards Borsheed, where he was surrounded by the Murathas, and his force placed in great jeopardy. Whilst in this dilemma, a body of Kusbattee Sepoys, in the service of Anund Sing at Edur, became clamorous for their arrears of pay, and demanded permission to plunder a village in lieu

thereof; this Anund Sing refused, on the plea of the smallness of the force with him, which would be unable to maintain its ground if serious consequences arose out of the act. The Kusbattee tribe formed a large part of the Edur population. Anund Sing, a weak prince, and given to intoxicating liquors, unfortunately for himself yielded to his Seebundee, and a Rehwar village belonging to Deshotur was plundered. This was the more to be regretted, as, at the very time, some of the Rehwhurs were serving with Rasee Sing* at Borsheed. These, as soon as they heard of what had happened, indignantly refused to serve any longer, and, in despite of all the entreaties of Rasee Sing, managed to effect their escape from the blockade, and returned to their homes, where they collected their followers, and, calling in the assistance of Butcha Puudit with a body of Murathas, moved upon Edur. The Kusbattee Sepoys, the cause of this calamity, gave Anund Sing every assurance of their fidelity, and recommended his ascending into the fort above, promising to defend the town to the last.

The few people with Anund Sing mistrusted them, and, as it turned out, justly so; for the Rehwhurs on arrival were received into the town. The fort being no longer a place of security for Anund Sing, he quietly quitted it by the postern gate in the rear, and after getting to a little distance in the plain, inconsiderately ordered the Nugara* to be beaten, contrary to the advice of all his followers. The Rehwhurs, who had discovered his retreat from the fort, were guided to the spot by the sound, and a conflict immediately ensued. Anund Sing's horse was soon killed in the scuffle, whereupon he requested Chumpavut Amcer Sing to dismount, but the Chief proposed instead that he should mount behind him, and thus effect their escape together; this, however, the Rathoree pride forbade, and preferring death to such humiliation, Anund Sing turned upon his foes, and fell mortally wounded. His Pugree was taken to Roera, where two out of his three wives burnt themselves; the third, being pregnant, was restrained from following their example.

These events were not long kept concealed from Rasee Sing, who was still in the same predicament. His presence being indispensably necessary for the preservation of the Edur territory, his first consideration was to effect his escape from the situation in which either his own want of foresight, or the skill of his adversaries, had placed him. Negotiations were entered into with a Hindoostanee Chief, named Sujun Sing, then employed in the service of the Murathas; he was finally bought over by the exchange of Pugrees and perhaps some other more substantial marks of favour, and accompanied Rasee Sing and a few personal adherents, with some of the most trustworthy of his band,

* Kettle drum.

in the direction of Purantej. Through the assistance of Barote Anoss Sing of Dawur, the Thakoors of Wursora, Kuthosun, with the Koolees of the Sabur Kanta under the Elol Thakoor, were induced to lend their aid, the latter in particular on being promised the plunder of the town of Edur. Raee Sing was eventually joined by all his followers, and on his preparations being completed, attacked, and, after much opposition, carried the town by assault; when, according to his agreement, as well as to avenge his brother's death, he made over the Kusbatee part of the town to the Koolees (A. D. 1740), with directions to show mercy to none, and after pillaging, to utterly destroy the Kusbah by fire, leaving nothing but the blackened ruins to testify to the ample reparation he had taken for their treachery to his brother.

On the tranquillity of the Edur districts being restored (A. D. 1750), Raee Sing sent for his brother's wife, and child Sew Sing, from Roera, and took charge of his nephew until he arrived at the age of maturity, when he placed him on the Gadee. The mutual ill-will existing between the Marwarees and Rehwurs, far from decreasing, continued to increase with the lapse of years; numerous conflicts, attended with great loss on both sides, took place, which added to the bitterness of the feelings already entertained by both towards each other. About this time the Rehwurs had assumed so formidable an appearance, and appeared so determined to expel the Marwaree dynasty, that Sew Sing was compelled to seek assistance from his uncle Bukht Sing, then Raja of Jodhpoor, to maintain his position in Guzerat. This appeal brought the necessary aid, and the Rehwurs seeing the inutility of striving against such a force, quietly yielded; and, on the Edur authority being firmly re-established (A. D. 1751), the force returned to Jodhpoor. Race Sing died shortly after this event.

The joint forces of the Peshwa and Gaekwar having united for the purpose of expelling the remnant of the Mahomedan power from Ahmedabad (A. D. 1755), Sew Sing was applied to by Raghoba Dada to assist in the undertaking. Sew Sing collected his followers, and repaired to the Peshwa's camp, where he was received with much attention. After the capture of Ahmedabad, Sew Sing was invited to attend at a Durbar held on the occasion; he consented to come, but declined to make any salam or offer the usual salutations, though he expressed his willingness of going through the form of falling at his feet, if Raghoba Dada, in his quality as a Bramin, would give the "Ashirwad" (blessing). This, the other agreed to do, and on the meeting taking place, Raghoba Dada enquired what he intended giving for the blessing he had received? Sew Sing immediately made him a present of his country, which the Bramin returned, after appropriating Purantej, Veezapoor, half of Morasa, half of Bayer, and half of Hursol. This is the Edur version of the manner in which these

Purgunas were lost ; but it is much more probable that they were taken from them by the Murathas, and that this story of Sew Sing's liberality has been substituted, to conceal the disgrace of having been obliged to yield them up.

Sew Sing was allowed to remain in quiet possession of his districts for some years, when Edur was visited by Damajee Rao Gaekwar (A. D. 1766), and an unreasonable claim was preferred to the property of Rasee Sing, on the plea that, having died without male issue, his property lapsed to the Gaekwar. Sew Sing was very unwilling to accede to the demand, and endeavoured by delay and procrastination to avoid compliance with it ; but the force was too powerful to resist, and he was in the end obliged to write over a half share of the revenues of the State. All the Putavuts,* with the exception of Sooruj Mull, Chief of Chandnee, appended their signatures to the deed ; this last resisted all the solicitations of Damajee Gaekwar himself, and when, as a last resource, the deed was placed before him for signature, he tore it into fragments. The Muratha force left immediately after, in consequence, it is said, of instructions received from the Peshwa, who had been applied to by the Raja of Jodhpoor to interfere in the business, and put a stop to these exactions.

Bhowan Sing, the eldest son of Sew Sing, having left his father on account of some family dissensions, was supported by Sooruj Mull, the Chandnee Chief, who endeavoured to widen the breach between parent and child, and, it is said, advised the latter to murder his father. The young prince received the proposal with abhorrence, and immediately sought a reconciliation with his father, to whom he communicated his business, and against his father's wishes compassed the death of Sooruj Mull. The brother of this Chief, with the advice of the other Chumpavuts, applied to the Peshwa's deputy at Ahmedabad, and succeeded in bringing a force which ravaged the Edur districts (A. D. 1773). Five years afterwards (A. D. 1778) it again returned, and levied a " Huk," known under the name of Ghanun Ghora (enemy's horse).

Maharaj Sew Sing died in the year 1791, leaving five sons, Bhowan Sing, Sugram Sing, Zalim Sing, Ameer Sing, and Indur Sing. Prior to his death he had bestowed the districts of Ahmednuggur in Puta on Sugram Sing. Bhowan Sing succeeded to the Gadee, but dying immediately after, his son Gumbheer Sing, a youth of fourteen years of age, assumed the reins of government. Indur Sing, the youngest son, being blind from his birth, his mother, prior to immolating herself with her husband, requested the village of Wusai might be made over to him for his maintenance ; the other two brothers, Zalim Sing and Ameer Sing, appear to have been left without any provision whatever : all resided at Edur. Shortly after the death of Bhowan Sing, at the

* A Rajpoot designation of Chiefs who hold lands on Putas of a superior, on condition of military service, and of a small pecuniary payment.

instigation of Sugram Sing, the two brothers conspired to take the life of their nephew Gumbheer Sing, doubtless bought over by the promises of Sugram Sing, who would have succeeded to the Gadee. The wife of Zalim Sing was overheard by a slave girl reproaching her husband for the heinousness of the intended crime, and remonstrating with him on the folly of lending himself to assist the ambitious views of his elder brother, who would alone reap the benefit, whereas the odium would rest with him.

The slave girl repeated this conversation to Gumbheer Sing, who on this occasion acted with much more spirit and determination than could have been expected from one so young in years. He left the palace, assembled all the Putavuts who happened to be at Edur in consequence of his father's death, and inquired if they were the servants of the Durbar, or of Sugram Sing and his uncles. On their replying in his favour, and paying their respects accordingly, he communicated the plot to them. They all rallied around him, and finding himself sufficiently strong to defy his uncles, he desired them to quit Edur, which they lost no time in doing, Sugram Sing retiring to Ahmednuggur, and Zalim Sing, with his brother Ameer Sing, taking advantage of the minority of their nephew, seizing upon the Purgunas of Morasa and Bayer.

Some time afterwards (A. D. 1795) the three brothers acting in concert made a foray into the Edur districts, and carried off a large quantity of cattle. This insult induced Gumbheer Sing to collect his followers, and give battle to his uncles, in which, however, he was defeated, and a gun was captured. This was owing to the treachery of the Chowan and Chumpavut tribes, who had been bought over by his uncles, and remained neutral in the fight. When the gun was taken, Gumbheer Sing, with the impetuosity of youth, wished either to recover it, or to die in the attempt, but he was diverted from his intentions by the Kookria Thakoor (Chumpavut tribe, which remained faithful) and induced to leave the field. By the influence of the Bhats,* a reconciliation between the uncles and nephew was effected, and agreements were entered into, very disadvantageous to Gumbheer Sing; for the former were not only allowed to retain the two Purgunas of Morasa and Bayer they had in the first instance seized upon, but every subsequent possession, which included Dawur, Arora, Veerawara, Bulochpoor, Vururawa, Senole, Gabut, and the Kitcheree payable by the Sabur Kanta.

All these villages, including Kuntaloo Bara, a Puta of twelve villages

* The name of one of the illegitimate tribes of Hindoos, springing from the intercourse of a man of the Vyshen and a woman of the Khurree caste. They are properly genealogists and poets. Another of their occupations was that of giving security. Bhat security was formerly common in Guzerat, and on every occasion the Bhat received a consideration equivalent to the prescribed rule, the amount, and the supposed ability of the person requiring the security.

under a Bhomeea Chief, had been taken possession of by Zalim Sing, either before or after the agreement alluded to; and on his dying without heirs some time after, a further hardship was perpetrated on Edur by the widow being allowed to adopt a younger son of the Ahmednuggur family, to whom they went in failure of direct male issue.

Gumbheer Sing seems soon to have been aware of the imposition practised upon him; for two years afterwards (A. D. 1797) he informed his securities of his intention not to abide by engagements so detrimental to his interests, and desired them to make his uncles acquainted with his determination. Preparations were made by both parties for a resort to arms.

Sugram Sing of Ahmednuggur died in 1798, leaving an only son, Kunun Sing, a boy eleven years old, to succeed him. Zalim Sing, knowing the intentions of Gumbheer Sing against the Puta, took the youth under his protection, and during his minority managed the affairs of his estate for him. As a precautionary measure, he applied to the Peshwa's Government at Ahmedabad, and obtained its support in favour of his young nephew. Gumbheer Sing was in consequence compelled to postpone his designs upon the Puta.

Gumbheer Sing, in the year 1800, at the head of a numerous Seebundee,* levied a tax termed "Khundnee" from Kuruk Para, Jawas Panora, and Sirwam; he took security for its regular payment, and in the latter place left a Thanna.

In 1801 a force from Pahlunpoor took possession of Gadwara, and expelled the Koolee Chiefs, who appealed to Gumbheer Sing, to whom they were tributary. Gumbheer Sing was not at the time able to afford them assistance; but the next year, the Moolukgerec Force under Babajee Saheb came from Kattewar and encamped at Sidpoor, whence Gumbheer Sing was summoned to pay up his arrears of Ghanun Ghora.† Whilst there for that purpose, Gumbheer Sing, who was most anxious to expel the Mussulmans from Gadwara, made overtures to the Soobah, who agreed to assist his views, on condition of some increase being made to the tribute payable to the Gackwar. After some difficulty it was settled at the present sum, Rs. 24,001, and its name changed to Ghansdana.‡ These arrangements being made, Phureed Khan, in charge of Gadwara, was driven out, and the Koolee Chiefs, on being restored, wrote over a half share of the revenues, which continues to be enjoyed by that State to this day.

The Thakoor of Gorwara, a Rehwur Chief, having (in 1804) been murdered

* Irregular native soldiers, employed chiefly in the service of the revenue and police departments.

† Enemy's horse.

‡ An exaction of forage or provision, or of tribute in commutation of the claim. It is of Murathia origin; but a similar tax, under the name of Kackri Beura, was levied by the Moguls.

by his brother, the son of the deceased sought the assistance of Gumbheer Sing in recovering his patrimony, which his uncle had seized upon; this was readily granted on condition of receiving two-fifths of the produce, which were accordingly written over to Edur, and subsequently, at the intervention of Zalim Sing, given to Indur Sing.

Thakoor Bhathejee of Amleeara, a Koolee Chief of great energy and determination, had for a number of years rendered himself very obnoxious to his neighbours by his demands for Geeras, which he was always ready to exact by force of arms. Some of Zalim Sing's villages were not exempted from the payment of this tax, which was a very galling and humiliating one to Rathore pride. It is also said that Bhathejee, some years before, refused to make his sulam to any one below Edur, when called on to do so by Zalim Sing.

Bhathejee's continued excesses and exactions eventually induced the Baroda Durbar to interfere, and in the end of the year a force under Raghoba Tatia marched to coerce him. Zalim Sing, burning to revenge himself for all the indignities he had suffered at the hands of this Chief, immediately joined the Gaekwar force with all his followers, and was present at the attack on Amleeara, which was obstinately defended by the Koolees, who, screened by the thick jungle and deep ravines around the village, occasioned their opponents great loss. The Koolees, in the end, were driven out, and the village occupied by the Gaekwarceans, who dispersed in all directions for the sake of plunder. Whilst so engaged, the Koolees took the opportunity of attacking a gun slightly guarded, as it was descending into the ravines. Zalim Sing, fearing that his gun might fall into the enemy's hands, went with a few followers to protect it across the river; here he was set on by the Koolees and mortally wounded. The firing caused the troops to re-assemble, and the fight recommenced, and ended in the death of Raghoba Tatia and the retreat of the Gaekwar force.

In the year 1808 Gumbheer Sing attacked Veerahur, one of the Bhayat of the Rao of Pol, also Temba, a Koolee village, and the villages of Nawar-gaum and Berna, belonging to the Rana of Danta, from all of which he compelled the payment of the Kitcheree tribute. After this Pol was visited, and the Rao Rutun Sing was similarly obliged to enter into security.

Gumbheer Sing again sallied out, in 1809, and collected Kitcheree from the Koolee villages of Karchia, Samera, Dehgaumra, Vungur, Wandeole, and Khoosky, the last a Rajpoot possession, belonging to the Dabhee Rajpoots. He subsequently levied the same Huk from the Rehwur Putas of Sirdoe, Mohunpoor, Runasun, and Roopal.

Ameer Sing of Bayer died in 1823, leaving no male issue, but two unmarried

daughters. Both Edur and Ahmednuggur laid claim to the vacant Talooka, the former, on account of its having formed originally an integral part of its possessions, and from its being the head of the family, to whom all property devolved in default of male issue; the latter, on the plea of its never having been received in maintenance, but wrested from the parent stem, whereby the connexion between the two had been severed, and the latter rendered independent of the former. Subsequently (1827), through the instrumentality of Lieutenant Colonel Ballantyne, an agreement was entered into for the settlement of their mutual claims on Morasa and Bayer. By this arrangement, Edur agreed to relinquish all right upon the estate of Zalim Sing, which was to be exclusively enjoyed by Ahmednuggur; in consideration of this arrangement the district of Kuntaloo Bara, a subsequent conquest of Zalim Sing, was returned to Edur. With regard to Bayer, it was decided that two-thirds should go to Edur, and the remaining one-third to Ahmednuggur, after deducting a certain yearly allowance for the widow of the deceased; the two daughters to be provided for in marriage, for which purpose Ahmednuggur agreed to advance Rs. 7,001, the remaining balance to devolve on Edur,

This settlement appears, however, never to have been acted up to; for the widow subsequently (A. D. 1833) wrote over the whole estate to Gumbheer Sing, on the condition of his effecting the marriage of her daughters, who were placed under his protection for that purpose; but the terms not having been fulfilled, perhaps owing to the death of the Raja, the remaining surviving daughter escaped from Edur, and returned to the protection of her mother, and the Ahmednuggur authorities, in whose favour a precisely similar document was executed by the widow. Shortly after the execution of this bond the widow died, and the daughter having declined matrimony, she, with the assistance of Ahmednuggur, continued the management of her estates.

Gumbheer Sing dying in the midst of these discussions, and there being no one to re-agitate them at the time, all being occupied in looking after their own interests, the subject dropped to the ground. A few months prior to the decease of Gumbheer Sing, he having, it is said, forebodings of his approaching end, and knowing that his own conduct towards his Chiefs had been such as to alienate their affections from him and his family, took advantage of the presence of Mr. Erskine at Edur, to make over his son to the care of the British Government, rightly judging that this was the only way by which the machinations of his Chiefs could be subverted, and the integrity of his son's possessions preserved. At his death, seven wives and the same number of concubines sacrificed themselves on his funeral pile.

The continued gross mismanagement of the Edur State, exposed to the

rapacity of unprincipled Chiefs and Karbharees, together with the helpless condition of the young prince, induced the Ranee to apply to the British Government, during Captain Outram's agency (A. D. 1837), to place the same under attachment.

Shortly after the imposition of the attachment, the disputes regarding the succession to Morasa and Bayer were re-agitated, and referred by the Ranee of Edur to Captain Outram. From the investigation held by that gentleman into these conflicting claims, it appeared that the lady in possession of Bayer claimed the right of disposing of the property in any way she thought proper; but a reference to Rajasthan proved fatal to this right of proprietorship, for, according to Rajpoot custom, no female can inherit property in her own right. The same authority, namely, the Rana of Oodépoor and Raja of Purtapgur, decided in favour of the Edur right to succeed, as being the head of the family, apparently, however, overlooking the point upon which the whole difficulty rested, namely, the possessions in dispute having been partly taken by the sword. Had it been otherwise, no dispute could have arisen; both parties, anxious to obtain more than they were authorised to demand by the deed entered into in 1827, cautiously avoided any allusion thereto, and it was not till 1840, when counter claims were advanced by the Collector of Ahmedabad, that the Ranee could be induced to produce this document, which was sufficiently satisfactory to warrant the settlement of the question upon this basis. The Ahmednuggur authorities have all along evaded producing a similar document, in the hope of being able to effect a more beneficial arrangement for themselves. In the meanwhile the death of the Maharaj of Jodhpoor, and adoption of Tukht Sing to the throne of Marwar, to the exclusion of the Edur branch, the present Raja of Edur, put a stop to any further proceedings, as the house of Edur, in right of its being the head of the family, claimed the whole of the Ahmednuggur possessions.

This claim the present Maharaj of Jodhpoor attempted to set aside, on the plea of his son, and not himself, having succeeded by adoption on the death of his nephew in 1841; an assertion at variance with truth, for the adoption took place the day before his leaving Ahmednuggur *en route* to Jodhpoor for the purpose of retaining the possession in his own family, and on which account the adoption was antedated to correspond with the demise of his nephew in 1841, and his own succession denied.

It was finally decided by the Government of India, on the 14th April 1848, that Ahmednuggur and its dependencies should revert to the elder or Edur branch of the family, and that these two Principalities should, as they did previous to A. D. 1784, again form one State, under the Raja of Edur, and that

Maharaja Tukht Sing should be required immediately to remove his eldest son Jeswunt Sing, and the other members of his family, from Ahmednuggui to Jodhpoor.

The Edur districts are shared between the Raja, his Bhayat, Sirdar Putavuts, Putavuts, and Bhomcea Sirdars, and a few villages between Bhats, Charuns, Bramins, &c. in charitable grants. The whole of the produce so enjoyed may be estimated at two lakhs of rupees per annum.

The Raja's share consists of 58 Khalsà villages, with a half share of the Poseena, Walasun, and Hursol Purgunas, and two-thirds of the produce in the Gadwara Puta, the whole yielding a yearly revenue of nearly Rs. 1,00,000, subject to a deduction of Rs. 24,001 on account of Ghansdana payable to His Highness the Gackwar.

The present Chief, Maharaj Juwan Singjee, is (A. D. 1855) twenty-three years of age; he is the only surviving son of the late Raja Gumbheer Sing, by his youngest wife, a daughter of the Mansa Bhayat. He was formerly slightly addicted to drink; but his mother, and many of her relations having embraced the tenets of the Hindoo reformer Swamy Narayun, a sect which has gained ground in this province, the young Raja was also induced to become a proselyte to a creed which, in addition to inculcating a stricter degree of morality, enjoins total abstinence from meat and spirituous liquors. These abstemious habits are far from being favourably regarded by the Chiefs, who would fain entice him into a resumption of his former way of living, but without success, as the young Raja is staunch to the religion he has embraced.

The Sebundee maintained by this petty State does not exceed 200 men. They are armed with swords and matchlocks, and consist of about one-half Mussulmans, the remainder of Rajpoots (Marwaree and Rehwurs).

In addition to the above force, the different Sirdar Putavuts and Putavuts are bound, by the conditions in which they hold their Putas, to furnish a certain number of horse for the service of the Durbār when necessary. The number is considerably less now than formerly, owing to the unscrupulous conduct of Gumbheer Sing, whose demands for service were so oppressive as to compel the Chiefs in self-defence to appeal to Lieutenant Colonel Bullantyne, when that officer decided that they should be called on to furnish their quotas according to the actual value of their estates, and not with reference to former usage, at the rate of three horses for every thousand rupees' worth of revenue. This decision has ever since obtained; but in cases of emergency, 8 or 900 Marwaree Rajpoots could be brought into the field; of this number about 250 would be mounted, the remainder footmen, but armed with sword and matchlock.

The Rehurs and other tribes of Rajpoots are not included in this number, which is only meant to show the actual number of Marwaree Rajpoots able to bear arms.

The principal force, though the least effective, would be the Bheel and Koolee population, which, if paid, or disposed to espouse the cause of the Durbar, could collect in large numbers: but they are all very indifferently armed, a few only possessing matchlocks, the remainder bows and arrows.

The Chiefs enter into decennial arrangements for the payment of their Ghansdana and Kitcheree dues, renewing their securities of Fuel and Ar Zameen,* and receiving Purwanas from the Durbar for the undisputed enjoyment of their Putas for that period.

BHAYAT.

Maharaj of Ahmednuggur Juswunt Singjee; Prithee Singjee, Maharaj of Soor; Humeer Singjee, and his three brothers Nar Sing, Sirdar Sing, and Bheem Sing; Bace Phujee Lal of Bayer, an unmarried daughter of the late Maharaj Ameer Sing of Bayer.

AHMEDNUGGUR.

The Ahmednuggur Talooka is next in size to that of Edur, and, as it has been shown in the preceding narrative, the two families are nearly related to each other, the father of Maharaj Tukht Singjee of Jodhpoor being a second cousin of the Raja of Edur. Ahmednuggur was formerly a part of Edur, and bestowed by Maharaj Sew Singjee, some fifty or sixty years ago, on his second son, Sugram Sing, the Chief who is supposed to have instigated his younger brothers, Zalim Sing and Ameer Sing, to murder their nephew Gumbheer Sing, then a boy fourteen years old.

On their flight from Edur, the two younger brothers, with the assistance of Sugram Sing, seized upon the Purgunas of Morasa and Bayer, and maintained possession of them in defiance of all the exertions of Gumbheer Sing to dispossess them. A very intimate connexion appears to have always existed between the three brothers, who, knowing how little they had to expect from their nephew, owing to their own ill conduct, united cordially together, and proved too strong for the attempts of Gumbheer Sing. When Sugram Sing died, Zalim Sing of Morasa took charge of his son, reared him to manhood, and then placed him in charge of his estates. On the death of Zalim Sing in the attempt on Amleéara, his widow, supported by Ahmednuggur and Bayer,

* Security and counter-security.

adopted as her child Partap Sing, the youngest brother of the Ahmednuggur Raja : this adoption was disputed by Edur, who claimed the estate as head of the family, and through the Baroda Durbar caused it to be restored again. It was, however, eventually, through the influence of the Resident at Baroda and the Collector of Ahmedabad, returned to Partap Sing, upon whose death without heirs, it went to Ahmednuggur, by the adoption of the Raja's eldest son, who afterwards succeeded his father, and thus kept both.

Ameer Sing of Bayer dying in the year 1823 without male issue, both Edur and Ahmednuggur laid claims to the vacant Puta, and after long disputing about their respective rights, the deed of partition already mentioned was entered into; Ahmednuggur resigning Kunthaloo Bara in favour of Edur, on condition of that State relinquishing all further claim on Morasa, and Bayer being divided between them, two-thirds to Edur and one-third to Ahmednuggur.

Kurim Sing, Raja of Ahmednuggur, died in the year 1835, leaving two sons, Prithee Sing and Tukht Sing. It was on this occasion that the forcible Sutee alluded to at page 9 occurred. Mr. Erskine, then present, endeavoured by persuasion to prevent the intended Sutee from taking place; but having reason to suspect that the authorities were merely temporising until a sufficient force had collected to enable them to carry their wishes into execution, he attempted to disarm a numerous band of Koolies about to enter the town: in the attempt, an officer, Lieutenant Lewis, was wounded, the gates were closed, and the walls manned, which compelled the small detachment to move to a short distance out of reach of the fire of the walls. At midnight, the females, with the corpse of the Raja, were taken through bye-paths, and out of one of the breaches of the wall, to where the pyre was prepared, and the ceremony hurried over, when all the parties concerned in the rite fled to the hills.

Prithee Sing and Tukht Sing were the first to avail themselves of the general amnesty proclaimed by Government in 1836. Their possessions were restored to them on their renouncing the practice of Sutee in their families, and engaging not to entertain foreign mercenaries.

Prithee Sing died on the 6th December 1839, leaving one of his widows *enccinte*, who gave birth to a son. Owing to the praiseworthy exertions of Tukht Sing, the widows of the deceased Raja were dissuaded from burning themselves with their husband's corpse. Government, on becoming aware of his laudable endeavours in the cause of humanity, marked its sense of his conduct by a suitable present. The infant Raja dying during the rains of 1841, Tukht Sing, who had up to that time acted as Regent, succeeded as next of kin to the vacant Gadee.

The death of the Raja of Jodhpoor without male issue, in the year 1843, led to numerous intrigues, which subsequently ended in the adoption of Tukht Sing to the throne of Marwar, to the exclusion of Edur, the senior branch of the family. The success which attended the Ahmednuggur intrigues may perhaps be attributed to the supineness of the Edur Durbar, who, trusting in the protection afforded by the attachment, may have neglected to use the means necessary to conciliate those interested in the adoption at Jodhpoor.

On the departure of the Maharaj (Tukht Sing) for Jodhpoor, the Ahmednuggur Talooka with its dependencies was placed under attachment, and, as stated at page 31, it was finally decided by the Government of India, in the year 1848, that the Edur and Ahmednuggur principalities should be re-united under the Raja of Edur.

The Ahmednuggur Talooka consists of about thirty-five villages, exclusive of the Megrej Puta, which may contain about twenty-five more, together with a half share on Morasa, and Kitcheree from the Sabur Kanta and Purantej Purganas.

The total annual amount of the produce, including the Putavuts, amounts to about Rs. 50,000; of this sum, about Rs. 10,000 is enjoyed by the Putavuts, the remainder by the Chief, subject to a deduction of Rs. 8,952 on account of Ghansdana to His Highness the Gaekwar.

The Seebundee maintained, amounts to about 100 men, armed with swords and matchlocks, chiefly Purdeshies, with a few Mussulmans; there are in addition about 75 horse, all Rajpoots.

The Putavuts of this State hold their villages in tenure of military service; but there are none of any consequence, and the largest amount of Rajpoot followers they could collect together, in case of emergency, would not exceed 350. The principal strength of this Talooka consists in its Koolee population including the Bheels of the Megrej Puta, who might assemble to the number of five or six thousand fighting men.

List of Putavuts in the Ahmednuggur Purgana.

Loonawara . . . }	Thakoor Raj Sing, Joda, cousin of the Medhasun Chief.
Phuraree . . . }	
Nikora	Thakoor Mahdeo Sing, Shonbavut.
Bongurwara . .	Thakoor Mudhjee Khamjee.
Singal	Thakoor Kesree Sing, Champawut.
Seeka	Thakoor Kursum Sing, Compawut.
Wantra }	Thakoor Sirdar Sing, Joda.
Kurunpoor . . . }	

BHOMEEA PUTAVUTS.

Mores Puta, Thakoor Deep Sing, Katucha Rajpoot. The Megrej Puta formerly belonged to the above, and was conquered by Zalim Sing after his leaving Edur. This family is of very old standing, supposed to have come into Guzerat about the same time as the Raos of Pol. They have degenerated in caste, from intermarrying with the hill tribes of Bheels. They belong to the same tribe as the Rana of Panora, Joorah, Agnah, &c.

SOOR.

The present family, consisting of four brothers, Humcer Sing, Nar Sing, Sirdar Sing, and Bheem Sing, are the sons of Indra Sing, uncle of Maharaj Gumbheer Sing, and are consequently nearly related to the present Raja of Edur.

Indra Sing having been born blind, was entirely dependent upon the generosity of his nephew Gumbheer Sing which sufficiently accounts for the present impoverished state of his children. He had originally the village of Wusae for his maintenance; but the Ghansdana tribute being heavy, he exchanged it for the present village of Soor, with three or four villages attached thereto, free of any tribute. Subsequently, at the intercession of Zalim Sing, the share enjoyed by Edur in the Gorwara Puta was made over to him. The possession of this share led to frequent disputes, and ended in the Gorwara Thakoor going into Bharwuteea.* In the end, the share was commuted for the village of Jamleearae, which continues to be enjoyed by the family, but the settlement is still contested by Gorwara.

The amount of the produce of all the villages may be estimated at from Rs. 3,000 to Rs. 4,000 per annum, for the maintenance of the four brothers and their respective families. The two younger brothers in particular, had not enough to subsist on, and (on the departure of Maharaj Tukht Sing to Jodhpoor without providing for them in any way) attempted to enforce a settlement by the commission of some overt act, either against Bayer or the Ahmednuggur Purgana, and for that purpose they repaired to the Bavisee

* A term derived from "Bhar," outside, and "Wut," a road; and implies an outlaw—robber—a Chief who, feeling or fancying himself aggrieved by his superior, and unable to obtain redress, throws himself without the pale of the law, sets his Government at defiance, becomes a professed plunderer, and compels his Ryots and dependants to quit their native villages, which are suffered to remain waste, while the Bharwuteea retires to some place where he may indulge his revenge, and whence he may carry on his depredations.

Zilla; but their designs having become known before their preparations were completed, they were easily induced to repair to Sadra, and abandon pursuits which, if persisted in, would only have ensured their ruin.

This family enjoys the title of Maharaj. They have always affected the Ahmednuggur interest rather than that of Edur, and on the departure of Maharaj Tukht Sing, Humeer Sing was induced to accept employment on the Ahmednuggur Durbar.

BAYER.

The Marwaree share of this Purguna is held by Bae Phujee Lal, daughter of Maharaj Ameer Sing, who died in the year 1823 without male issue. This event led to the disputes, already detailed in the Edur narrative, between that State and Ahmednuggur, for the vacant possessions, which were claimed by both.

The estate is under attachment, and its affairs managed by a Mehta appointed from the Sadra Agency. It yields a revenue of about Rs. 5,000, subject to a deduction of Rs. 1,000 on account of Ghansdana, payable with that of Megrej, through Ahmednuggur.

SIRDAR PUTAVUTS AND PUTAVUTS.

The Sirdar Putavuts and Putavuts of the Edur estate are thirty-five in number. They belong to the Joda, Champavut, Compavut, Jetawut, Oodavut, Chowan, Sesodia, and Bhatee tribes of Rajpoots, and are the descendants of the former Chiefs, who accompanied Anund Sing and Raae Sing from Marwar, and have been rewarded, for the assistance they rendered, with certain grants of land termed Putas, in lieu of pay, which are all held on tenure of military service, each Chief being bound to keep up a fixed number of horse to attend on the Durbar when necessary.

These Putas have been considerably reduced by the late Raja Gumbheer Sing, whose systematic policy it appears to have been for a number of years to encroach on the rights and possessions of his Putavuts, fomenting their internal disputes with a view to personal aggrandisement, and selling his support to the highest bidder, without regard to the injustice he was perpetrating. Many were in consequence driven in self-defence into acts of hostilities against the State, for the purpose of recovering what they had been deprived of.

CHOWAN PUTA.

The principal *Sindar Putavut*, with reference to the value of his estate, is the *Chowan Chief of Mondeta*, *Thakoor Sooruj Mull Zalim Sing*, now (1855) in the forty-ninth year of his age. His *Puta* consists of twenty-five villages, of which sixteen are exclusively enjoyed by himself, two by his *Bhayat*, and the remaining seven by petty Chiefs, who hold their villages on the same tenure of service to the *Edur Durbar* as he himself does, but have, from accidental or other causes, been glad to avail themselves of his protection, and have in consequence been incorporated in his *Puta*, without prejudice to their title of *Putavut*.

The *Puta* pays on account of *Ghansdana* to the *Gaekwar* Rs. 6,999-13-10, and *Kitcheree* to *Edur* Rs. 3,608-4-8, together Rs. 10,608-2-6; of which the *Mondeta* share amounts to Rs. 8,708-10-9, leaving the balance to be divided amongst his *Bhayat* and dependants. The produce of the *Puta* enjoyed by the *Thakoor* may be estimated at between Rs. 17,000 and Rs. 18,000 per annum, of which the *Thakoor's* share amounts to about Rs. 10,000 after paying the *Durbar* dues.

List of the Bhayat and Putavuts of the Chowan Puta.

No. of Villages.	Names of Villages.	Names of Thakoor's.	Caste.
16	<i>Bhayat.</i>	<i>Sooruj Mull Zalim Sing</i>	<i>Chowan.</i>
1	<i>Gota</i>	<i>Nuwul Sing Shere Sing</i>	<i>Ditto.</i>
1	<i>Malasun</i>	<i>Jevajee Jumnt Sing</i>	<i>Ditto.</i>
1	<i>Dhurol</i>	<i>Thakoor died without male issue; enjoyed by his widow.</i>	
	<i>Putavuts.</i>		
1	<i>Bhaumpoor</i> ..	<i>Kurunjee and Ajuf Sing, half share each</i>	<i>Oodavut.</i>
1	<i>Medh</i>	<i>Mudun Sing</i>	<i>Jetavut.</i>
1	<i>Jinjoowa</i> ..	<i>Ajcit Sing</i>	<i>Ditto.</i>
1	<i>Haturwa</i> ..	<i>Golab Sing</i>	<i>Chowan.</i>
1	<i>Marwara</i> ..	<i>Mohbut Sing</i>	<i>Oodavut.</i>
1	<i>Chodla</i>	<i>Doorjun Sing</i>	<i>Ditto.</i>

Zalim Sing, the father of the present Chief, was notorious for the excesses he committed against the *Edur State*, when driven into rebellion by the unjust resumptions of *Gumbheer Sing*. The present *Thakoor* was on very bad terms with his father, and went out in *Bharwuteea* against him (at the time his

father was in a similar situation with respect to Edur, for the purpose of enforcing a maintenance for himself and mother, and appealed to Gumbheer Sing for his assistance. This was too favourable an opportunity to be lost sight of by Gumbheer Sing; he took every advantage to widen the breach between parent and son, and finally placed the latter in charge of the vacant Puta. A reconciliation was afterwards effected by Lieutenant Colonel Balcantyne, in the year 1826-27, and a provision made for the son, the father being allowed to resume the Putas.

In the year 1829, Zalim Sing recommenced his excesses, and on this occasion, assisted by his son, plundered the town of Chonwar, and carried off captives a number of its inhabitants, principally women. The cause of the outbreak was the non-fulfilment of certain promises made by Gumbheer Sing two years before. This act produced a settlement of his claims, and the captives were restored.

The death of Gumbheer Sing was soon followed by numerous cases of Bharwuteeism. The Roopal Chief, taking advantage of the infancy of the young Raja, raised the standard of rebellion. After committing numerous outrages, he seized upon the person of a Banyan, a brother of one of the Edur Karbharcas, and carried him off to the hills; this induced the Edur Durbar to employ the services of Sooruj Mull to procure his release. Some Seebundee were accordingly raised, and an attempt made to surprise the Bharwutees, which however failed. The Durbar thereon endeavoured to avoid fulfilling its agreement with Sooruj Mull, regarding the payment of the Seebundee he had entertained at their request. These men soon became clamorous for their arrears, and Sooruj Mull, possessing no means of satisfying them himself, and being naturally indignant at the treatment he had received, took advantage of the times (which he perhaps thought favourable for the advancement of his views), and attacked and plundered the villages of Drooe, Hurol, and Techawa, whence he returned and encamped at Waralee. Whilst here, the Raja of Ahmednuggur died. The measures taken by Mr. Erskine to prevent* the forcible Sutee, led to a communication between Ahmednuggur and Sooruj Mull, whereupon the latter marched with all his forces in the direction of that place; but when a few miles distant from the town, he received intimation of what had taken place, and, fearing an attack from Mr. Erskine, rapidly retraced his steps, followed immediately after by the detachment, which had been considerably strengthened.

On the 18th February 1835, the village of Gota, belonging to a brother of

Sooruj Mull, was attacked by a detachment of cavalry and infantry; the village was burnt, and a few prisoners were taken.

The loss sustained by the detachment was severe, a European officer (Lieutenant Pottinger) killed, and many Sepoys killed and wounded. The casualties were principally occasioned by seven or eight men, who occupied a lofty Ghurree situated in a court-yard, without the means of access, except through a small door completely commanded from the apertures. The place was taken by breaking down part of the wall where it was less exposed, and the defenders were compelled to surrender.

On the 17th March 1835, a party of Sooruj Mull's followers was surprised in the hills near Mondeta, and a few were killed and wounded. A Banyan, formerly captured by Sooruj Mull, was rescued on this occasion. Sooruj Mull was not present, having fled to Panora to avoid the pressing demands of his Seebundee. The next day, on information received from the father of Sooruj Mull, a forced march of thirty-six miles was made on Panora. A Bheel, who had been seized to point out the road, managed to effect his escape, and, preceding the detachment, gave the alarm. Sooruj Mull was at the time in Panora, surrounded by his Seebundee, who were sitting on *Dhurna** to enforce payment for their arrears of pay.

From the circumstance of a force never having penetrated into these wilds before, the first alarm was scouted at, and only credited when the troops were seen toiling up the ascent. The surprise was too great to admit of resistance, and all fled with the utmost rapidity. The troops took possession of the vacant villages, and after plundering, burnt them. This was the last military operation against Sooruj Mull; his followers being dispersed in all directions, a reward for his apprehension was offered.

Captain Outram, on being appointed in the year 1836 to the Mahee Kanta, effected a settlement of all Sooruj Mull's grievances against his father and the Edur State. An allowance of Rs. 400 per annum, in addition to two villages made over for his maintenance, had been settled some years before by Lieutenant Colonel Ballantyne; but the money payment had never been paid by Zalim Sing, whose ill-will towards his son increased with his years. Effectual arrangements were taken to ensure the regular payment of this sum, and the arrears due, Rs. 4,000, were commuted

* A superstitious ceremony, in which a person seeking to obtain anything from another, places himself at his door, armed, ready to destroy himself should the inmate molest him or endeavour to escape. During the continuance of the *Dhurna*, neither the person by whom it is instituted, nor he against whom it is directed, is to eat. The performance of this extraordinary ceremony was a Braminical privilege, but instances have occurred of its performance by persons not Bramins.

for a favourite mare, valued equally by father and son. In order also to assist Sooruj Mull in his difficulties, the Edur Durbar took twenty of his men into its service.

Sooruj Mull succeeded to the Puta on the death of his father. He is the lineal descendant of Zorawur Mull, maternal uncle of Anund Sing and Raee Sing, who accompanied them to Guzerat. He is now (A. D. 1855) about forty-eight years of age, and has one son, three years of age, and three daughters.

At the request of the Thakoor, his Puta has been placed under attachment, for the purpose of effecting an arrangement for the liquidation of the debts which his own and his father's unsettled habits have entailed upon it. He is a man possessing good sense, and of a bold and enterprising spirit; he is, however, strongly imbued with Rajpoot pride and prejudices, and much under the influence of Bhats* and Charuns,† to whom he is profuse and extravagant in his gifts.

The Rajpoots of this Puta consist of about 350 fighting men, of which number about 100 might appear mounted. The Koolee population might assemble to the number of 500 men.

COMPAVUT PUTA.

This Puta, consisting of thirty-three villages, is divided into the Kookria and Oondnee Putas, of which the former is the head of the tribe. It pays on account of Ghansdana to the Gaekwar Rs. 2,732-15-5, and Kitcheree to Edur Rs. 1,876-6-6, and the whole value of the Puta may be estimated at from Rs. 15,000 to Rs. 17,000.

List of Putavuts in the Compavut Puta.

No. of Villages	Names of Villages.	Names of Thakoors.	Caste.
7	<i>Kookria Puta.</i> 7 villages ..	Sirdar Putavut Puturb Sing Doorzum Sing ..	Compavut.
8	<i>Oondnee Puta.</i> 8 villages, with half share in Hursol and		
1	Dedassun ..	Sirdar Putavut Arjun Sing ..	Ditto.
1	Bhowangur ..	Jeswunt Sing ..	Bhayat.
1	Thora Was ..	Purtap Sing and Arjun Sing ..	Ditto.

* Vide note at page 27.

† Persons giving security in the manner of the Bhats.

Compavut Putavuts.

No. of Villages.	Names of Villages.	Names of Thakoors.	Caste.
4	Netur Amlee and three other villages	Nar Sing	Bhayat.
1	Moonae	Punjee	Bhatee.
1	Khorum	Kesjee	Rathore Pol.
1	Poonasun	Nar Sing	Bhayat Sesodia.
1	Munior	Raghnath Sing	Compavut.
1	Oonj.	Jesjee.	Sesodia.
1	Boroodra	Sabul Sing	Songur Rathore.
1	Vuriawur	Mudun Sing	Compavut.
1	Musul	Goolab Sing	Run Malavut.
3	Boroodra and two other villages	Purbut Sing	Chowan.
1	Wasna	Parjee.	Solunkee.

The head of this tribe, Thakoor Purtap Singjee, is a man of inoffensive habits, but possessed of little understanding. He is much given to the use of opium and other stimulants, and appears to have impaired both mind and body by his former unlimited indulgences. He is about fifty years of age, and has no male issue. His brother, about thirty years of age, Dowlut Sing, appears intelligent, and free from the vices which have impaired his brother's constitution. The value of the Kookria estate may be estimated at Rs. 4,500 per annum.

Thakoor Arjun Sing of Oondnee is about thirty-five years of age, and is remarkable for his intelligence and amiable disposition. He is by far the most sensible and respectable of all the Mahee Kanta Chiefs, and, unlike the greater part, takes an interest in the welfare of his Ryuts, and strives to improve the condition of his Puta. His estate may be valued at about Rs. 5,500 per annum, which he enjoys with a trifling deduction on account of Ghansdana and Kitcheree. This is attributed to the conduct of his father in the fight which took place between Gumbheer Sing and his uncles, when the former was worsted on account of the treachery of his Chiefs. He, however, was one of the few who remained faithful, and was rewarded for his fidelity by being allowed to hold his Puta, as it then stood, quite free. On the death of the Thakoor, Gumbheer Sing took advantage of the infant state of his son, the present Chief of Oondnee, to deprive him of the share he enjoyed in Gudwara and Poseena, which has ever since been possessed by the Durbar.

This family is descended from Compavut Ameer Sing, who refused to yield up his horse to Anund Sing, and deserted him when pursued by the Rehwurs after leaving Edur. He died in poverty and obscurity, leaving three sons,

who, on arriving at manhood, sought service from one of the Dewans of Edur, with whom they became great favourites, on account of their gallant bearing and general intelligence. These qualities recommended them to the notice of Bhowan Sing, son of Maharaj Sew Sing, who took them into his service. Having rendered themselves useful, particularly in murdering the Dewan (their former master), who had rendered himself obnoxious to Bhowan Sing, they were rewarded with his Puta, that of Kookria and Oondnee.

In a case of emergency, about 60 horse and 150 footmen, all Rajpoots, could be produced for the service of the Durbar, exclusive of Koolees, who might average 500 men.

JODA PUTA.

Consists of ten villages. The produce of the Puta may be estimated at Rs. 3,000 per annum, out of which it pays Rs. 392-6-5 on account of Ghansdana, and Rs. 438-8-4, on account of Kitcheree.

This Puta is enjoyed exclusively by Thakoor Ajut Sing of Mehdasun, who is a lineal descendant of Joda Calian Sing, sent by Maharaj Abhaee Sing to apprehend his brothers Anund Sing and Rae Sing. The present Thakoor is about thirty-nine years of age, much addicted to opium and other stimulants; he is not particularly remarkable for intelligence, and is tinged with a fair share of Rajpoot pride and prejudices. He has three sons, aged respectively twenty-two, seventeen, and seven years.

This Puta might produce between 30 and 40 Rajpoots; about 15 of this number might be mounted. The Koolee force might amount to 400 men.

The grandfather of the present Chief was murdered by order of Gumbheer Sing, in consequence of his having been discovered fomenting the disputes between the Raja and his uncles, also inciting the Koolees and others to resist the oppressive demands of Gumbheer Sing. The family went out on Bhawuteea and attacked an Edur village, which produced a negotiation, and ended in the village of Raeeghur being made over by Gumbheer Sing as compensation for the murder, which, however, was subsequently returned to Edur.

The Thakoor is nearly connected with the Edur family, having married a sister of the Ranee of Edur.

JETAVUT PUTA.

This Puta consists of six villages, of which three are enjoyed by the Thakoor Khooman Sing, and the remaining three by his Bhayat and Putavuts.

The whole produce of the Puta may amount to Rs. 2,000. The Ghansdana payable amounts to Rs. 776-11-8, and the Kitcheree to Rs. 111-4-7, together Rs. 888-0-3.

List of Putavuts in the Jetavut Puta.

No. of Villages.	Names of Villages.	Names of Thakoors.	Caste.
3	Ghatiole and 2 other villages <i>Bhayat.</i>	Sirdar Putavut Khooman Sing.	Jetavut.
1	Buroowa <i>Putavuts.</i>	Thakoor Anund Sing. . .	Ditto.
1	Ankola	Thakoor Dowlut Sing ..	Ditto.
1	Seelwar	Thakoor Bheem Sing. . .	Ditto.

The present Chief, Khooman Sing, is a man of quiet disposition, of about thirty-seven years of age. He was engaged some years ago, with his elder brother, in an attack on his father's village of Ghatiole, for the purpose of enforcing a maintenance for themselves and mother. In the scuffle which ensued, the father had his arm severed from his body by his eldest son, and died shortly afterwards, not without suspicion of having had his end hastened by unfair means, through the influence of the younger wife, to whom the Thakoor was most devotedly attached, and on whose account he had neglected his elder wife, the mother of the two sons, who revenged herself by instigating them to commit the unnatural act.

About 50 Rajpoots and 200 Kooles would be the utmost amount of followers the Thakoor could collect; in this number are included about 10 horsemen.

CHUMPAVUT PUTA.

This Puta consists of thirty-two villages, and is divided into the Chandnee, Mhow, Tintoee, Wankaneer, Bethalee, and Torda Putas. It pays on account of Ghansdana, through Edur to the Gaekwar, Rs. 4,073-8-10, and Kitcheree Rs. 2,232-6-5.

CHANDNEE PUTA.

Consists of four villages, and pays as its share of the Ghansdana and Kitcheree Rs. 994-3-4, of which the Thakoor's share amounts to Rs. 681-4-5, and his income derivable from his villages does not exceed Rs. 1,300.

List of Putavuts in the Chandnee Puta.

No. of Villages.	Names of Villages.	Names of Thakoors.	Caste.
2	Chandnee and Kheir. .	Sirdar Putavut Race Sing ..	Chumpavut.
1	<i>Bhayat.</i> Kalika. . . .	Thakoor Zalim Sing, uncle of the Thakoor	Ditto.
1	<i>Putavut.</i> Veerpoor	Goolab Sing. . . .	Ditto.

The head of the Chumpavut tribe is the Chandnee Thakoor, Raee Singjee. His Puta was formerly much more extensive, consisting of ten villages, with a half share in the Hursol Puta; but he has been gradually stripped of all his possessions by Gumbheer Sing (who was always inimically disposed towards the Chumpavut tribe, in consequence of their treachery to him and general turbulency of character), and now only retains two villages, which, from their being so heavily assessed, afford him a very inadequate maintenance.

He is descended from Chumpavut Seewaee Ramjee, the head of the clan, who accompanied Anund Sing and his brother with 1,500 followers into Guzerat, 300 of which were horsemen. He can now only muster about 30 Rajpoot followers, and perhaps double the number of Koolees.

He is about thirty-one years of age, intelligent, but, unfortunately for himself, addicted to intoxicating liquors: he has two sons, aged twelve and eight years.

MHOW PUTA.

The next in rank is Thakoor Bharut Sing Gopal Sing. His Puta consists of eight villages, with a half share in Puthapoor Kapatur and the Company's village of Ponsuree.

His income may be estimated at Rs. 4,000 per annum, out of which he pays Rs. 1,395-10-5 on account of Ghansdana, and Rs. 809-11-1 Kitcheree; the remaining balance for which the Puta is assessed is paid by the village of Chubora, amounting to Rs. 264—total Rs. 2,469-5-6.

List of Putavuts in the Mhow Puta.

No. of Villages.	Names of Villages.	Names of Thakoors.	Caste.
5	Mhow and four villages. <i>Putavuts.</i>	Sirdar Putavut Bharut Sing..	Chūmpavut.
1	Chabora	Thakoor Tukht Sing. . . .	Ditto.
1	Rentora	Thakoor Ameer Sing. . . .	Ditto.
1	Bootawar	Thakoor Bhowan Sing Wujah Sing.	Ditto.

The present Chief is thirty-six years of age, quiet, but not possessing any great degree of sense or energy. His brother, Purtap Sing, is remarkable for his intelligence and fine spirit.

The father of these youths, Gopal Sing, lost his life in consequence of his unreasonable and arrogant bearing towards the Edur Durbar. The principal cause of the ill-will between himself and Gumbheer Sing, was his refusal to pay the Ghansdana due on the village of Cheetoora, which he withheld for many years, on the plea of its being too poor to meet the Durbar claims.

He was subsequently induced, at a meeting of all the Chiefs at Edur, to promise payment of the arrears, after considerable deductions had been made by Gumbheer Sing, and was permitted to proceed to his village for the purpose of making arrangements for the payment of it within a certain time according to his agreement; but instead of acting up thereto, he despatched his family into the Doongurpoor country, and held himself and followers in readiness to resist any attempt that might be made to bring him to terms. Shortly afterwards a Banyan of Cheetoora died, and a number of his relations and friends, belonging to the Edur State, accompanied with their wives and children, proceeded towards Cheetoora to attend at the ceremonies usually performed over the dead. Gopal Sing and his followers waylaid them on the road, and after shamefully ill-treating the women, and throwing some of their young infants into the jungle to perish, carried them off captives into the hills.

When Gumbheer Sing became aware of this outrage, he took a solemn oath never to rest until he had compassed his death; for this purpose he opened a communication with him through the most influential Bhats, gave every security required, yielded to every demand however arrogant, remitted his arrears, and appointed him Dewan, with permission to use as he pleased all who were obnoxious to him. On subscribing to these terms the Thakoor returned to Mhow, and subsequently to Edur.

The Thakoor having thus fallen into the trap laid for him, he was advised to take a muster of the Seebundee, private instructions having been issued to shoot him whilst so engaged. His immediate followers were all killed on the spot, but the Thakoor himself sought shelter in the women's apartments, whence he was dragged and shot at midnight, in the year 1831. Gumbheer Sing, having satisfied his vengeance, did not attempt to seize on the possessions of the deceased, but, on the contrary, conferred another village on the family.

In 1839, the mother of these youths was put to death by her kinsman the Thakoor of Wankaneer, for disgracing herself by intriguing with one of her Karbharees, who also shared her fate.

About 50 Rajpoots, 15 of them horsemen, might be collected in this Puta, with about 200 Koolees.

WANKANEER PUTA.

This Puta consists of five villages, all more or less depopulated. The produce of the estate is insufficient to support the Thakoor, Himmut Sing Dhurur Sing. He is in very impoverished circumstances, and the Edur Durbur has, in consequence, been induced to take him into service, with a number of his retainers, as a Jemedar of Seebundee.

The income of his estate may be estimated at Rs. 1,600 per annum, of which he pays Rs. 937-14-11 on account of Ghansdana, Kitcheree, &c.

The Thakoor who is about thirty years of age, is the son of the celebrated Bharwuteea Dhurjee, famous in the Mahee Kanta for his daring exploits against the Edur State. He is uncle of the Mhow Chief, and, as before stated, put his kinswoman to death, in the year 1839, in consequence of her intriguing with one of her Karbharees. Fearing the punishment he had entailed upon himself by this rash act, he fled to the hills, but was soon recalled, when he subsequently did good service by seizing the notorious Himmud Sing, son of the Roopal Chief, and thereby obtained the forgiveness of Government for an act which, however repugnant to European feeling, was regarded by the Rajpoot community as highly meritorious.

He is very intelligent, and possesses energy and determination. A slight account of his father's career will be found under the head of Tintooee, with which Puta he was intimately connected.

His Puta contains about 30 Rajpoots, 5 of them mounted; and perhaps 50 Kooles might be assembled.

BETHALEE PUTA.

Consists of four villages, nearly deserted. The Thakoor, Bharoth Sing, is a Putavut of the Edur State, but is in very impoverished circumstances, and barely able to support himself. He is about twenty-eight years of age, and apparently quiet and inoffensive.

His estate may be worth Rs. 200 per annum, after paying the Ghansdana and Kitcheree dues, which at present amount to Rs. 322-12-3 annually.

Between 30 and 40 Rajpoots, with about 100 Kooles, could be collected out of this Puta, but only one horseman.

This estate formerly paid Rs. 600 on account of Ghansdana and Kitcheree, but, owing to its poverty, it has been fixed at an ascending scale, commencing from Rs. 125 and ending at Rs. 510.

. . . TINTOOEE PUTA.

This Puta consists of seven villages, five of which are enjoyed by the Thakoor and the remainder by his Bhayat.

The whole produce of the Puta amounts to Rs. 8,000, of which the Thakoor's share amounts to Rs. 6,500.

The Puta is subject to a payment of Rs. 1,751 on account of Ghansdana, and Rs. 631-5-0 Kitcheree.

About 10 horse and 75 Rajpoots, with a few Bheels, can be collected in this Puta.

Thakoor Dowlut Sing, the present Chief, is a young lad, about thirteen years of age. He is the great-grandson of the celebrated Kunkajee. His Puta has been placed under attachment, for the purpose of liquidating the debts entailed upon it by the constant feuds in which Kunkajee was engaged the greater part of his life-time.

Thakoor Kunkajee is supposed to have been the cause of many of the dissensions which agitated the Mahee Kanta prior and subsequent to the formation of the Agency, in which the Chumpavuts more or less took an active share. He was for a long time on very bad terms with Dhurjee, the Wankaner Chief, but was afterwards reconciled to him, and both seem to have cordially united to oppose the policy of Gumbheer Sing. The reasons assigned for this enmity is as follows :—

Thakoor Sabut Sing of Chandnee, grandfather of the present Chief, had three sons ; the eldest had so unfitted himself, by his debauchery and excesses, to succeed to the Gadce on its becoming vacant, as to be regarded by all as an imbecile, and the second brother was, in consequence of his elder brother having no issue, looked upon as heir to the property. His hopes were, however, suddenly dashed to the ground, by his brother's proposing to adopt the younger son of Kunkajee, who readily listened to so favourable a proposition. Shamut Sing, the second brother, thereon complained to Gumbheer Sing, who promised to assist him, provided he would make it worth his while to do so. Shamut Sing agreed to yield up the half share in the Hursol Puta, then enjoyed by Chandnee, on the object of his ambition being realized. Gumbheer Sing closed with the offer, and instructions were issued to his Minister, Dhurjee, to prevent the intended adoption, and Kunkajee was in consequence compelled to return to Tintooee without effecting his object.

A short time after this, the village of Thanka Thooka, for which Kunkajee was security, was attacked by Dhurjee ; the plea assigned was the enforcement of some Sulami due to the Torda Thakoor, but the real cause was to bring matters more speedily to an issue between Kunkajee and the Durbar ; in furtherance of which, Shamut Sing was persuaded to murder his father's Karbharee (a Tintooee Banyan), whom he was led by the artifices of Dhurjee to believe was the originator of the adoption scheme to exclude him from the Gadce. On the murder being perpetrated, it soon became known throughout the country that both had been undertaken by Dhurjee to lower the character of Kunkajee, who himself was well aware of Dhurjee's motives, and expostulated with Gumbheer Sing, assuring him that unless ample reparation was afforded for the plunder of Thanka Thooka, it behoved him to adopt coercive measures to redeem his character. Gumbheer Sing disclaimed all connexion with the acts of his Minister, and approved of Kunkajee's intention of calling him to account for them. Kunkajee took the hint, and commenced raising

Seebundee, which excited the alarm of Dhurjee, who reminded Gumbheer Sing that he had acted entirely by his orders, and thereby entailed upon him the anger of Kunkajee, whose force he had no means of resisting. He, therefore, requested him to give him his assurances of the honesty of his intentions towards him. This, Gumbheer Sing readily did, and, in addition, the security of his son Koonwur Oomed Sing, to whom instructions were issued to assist Dhurjee with his followers, in the event of Kunkajee coming to hostilities.

Kunkajee's arrangements being complete, he attacked and plundered a Wankaneer village, after which he moved upon Wankaneer, the residence of Dhurjee himself. Little prepared as Dhurjee was to resist the formidable numbers of Kunkajee's force, still he was a man of too much resolution to think of abandoning his village to the mercy of his opponent, and made preparations to defend it to the last. Some Bhats, seeing what was likely to take place, interfered, and prevented the collision. Kunkajee then turned off, and proposed attacking Torda, in revenge for Thanka Thooka, but was diverted from his object by the presence of Koonwur Oomed Sing at the village in question, which saved it for the time being; he then plundered the village of Booreillee, carrying off a number of its inhabitants, which induced the Koonwur to despatch Dhurjee, and the Torda Thakoor with all his followers, to oppose Kunkajee. Both parties met, when the Koonwur's followers fled to a man, it is supposed from private instructions, leaving Dhurjee unsupported, who, after losing several of his people, was compelled to retreat. On Oomed Sing leaving Torda, Kunkajee plundered it, and having thus revenged himself, returned to Tintooee.

This last outrage brought Gumbheer Sing in person into the field; he marched with all his followers for the purpose of calling Kunkajee to account, and encamped at the village of Bamunwar, close to Tintooee. A dinner sent by Kunkajee to feel his way, was accepted by Gumbheer Sing; but the force being too near to Tintooee, a feint was made on the camp at night, which compelled it to cross the river. The next day, overtures were made by Gumbheer Sing, and every security offered to induce him to wait upon the Durbar. Kunkajee declined taking his security, but agreed to wait on him, on condition that none of Gumbheer Sing's followers were present in the tent, which was to be occupied by his own people. On these terms being agreed to, he expressed his willingness to give him the meeting required. Dhurjee's suspicion had been excited by the acceptance of the dinner sent the day before, and they appear to have been placed beyond doubt by the after conduct of Gumbheer Sing; he appealed to the Koonwur, who excused himself on the plea of his being unable to oppose his father's wishes. Dhurjee seeing that no confidence could be placed on either father or son, left the camp and retired to Wankaneer.

At the meeting which took place, Gumbheer Sing as usual threw the whole blame on Dhurjee's shoulders ; however, in the end, he had sufficient influence with Kunkajee to induce him to abandon all further hostile intentions, and disband his Seebundee. They were immediately entertained by Dhurjee, who, smarting under the treachery he had experienced, plundered the Khalsa village of Bheelora and many others.

On hearing of these excesses, Koonwur Oomed Sing marched with all his force upon Wankaneer, vowing he would never rest until he had plundered and burnt Wankaneer and seized upon Dhurjee himself. Hostilities commenced, and lasted four days, to the disadvantage of the Koonwur, who lost a gun. Dhurjee was more formidable in numbers, in consequence of the Seebundee he had lately raised ; but the other made up in determination what he wanted in other respects, and gave out that he would never retreat without having effected his object. Many influential Bhats, seeing the determined bearing of both, interfered to prevent matters being pushed to an extremity, and endeavoured to persuade Dhurjee to vacate his village for a few days, and allow the Koonwur, as it was a point of honour with him, to enter it and burn a few Dhér's huts, which they pledged themselves in the most sacred manner should be the extent of the damage: eventually Dhurjee was talked over, and left the village. As was to be expected, the terms were not fulfilled ; the village was not only plundered but burnt, and attempts were even made to dig up the foundation of Dhurjee's house, notwithstanding the entreaties of Kunkajee, who strove in vain to prevent this last indignity, and finding all his efforts useless, left the camp in disgust and made overtures to Dhurjee, proposing to join arms in one common cause, and thus frustrate the designs of the Durbar, whose only object it was to foment their mutual disputes for the purpose of luring them to destruction.

Gumbheer Sing soon became aware of the altered feelings of Kunkajee, and applied to the Political Agent at Pahlunpoor for assistance to coerce him. A forced march on Tintooee led to the capture of Kunkajee's son's family, who appear to have been unapprehensive of any danger. Kunkajee at the time was living in the village of Patia Wulleecha : a Banyan for a reward of Rs. 700 undertook to point out his residence. Kunkajee eluded his pursuers, but his son was wounded and taken prisoner.

The capture of his son paralysed Kunkajee's movements ; he, in consequence, entered into an arrangement with Dhurjee that he should surrender himself at Sadra, and obtain the release of his son and family, he remaining in their stead ; that his son should then join Dhurjee, when they might both take whatever measures they pleased, he being content to abide by the consequences of the act he had brought down upon himself.

The above arrangement was carried into effect; the son, on his release, joined Dhurjee, who, assisted by the Thakoor of Mhow and Thanka Thooka, committed many excesses on the Edur State, which eventually compelled them to seek shelter at Oodeypoor. Subsequently they were induced to come in to Lieutenant Colonel Ballantyne, who effected a settlement of all their claims, and restored them to their Putas. Dhurjee, however, had been too long used to an active and adventurous life, to be able to relapse into the quiet and orderly behaviour required of him; and shortly after his return he again commenced raising men, and building a fort on the top of the hill overlooking his village. Lieutenant Colonel Ballantyne sent for him to Sadra, obliged him to disband his followers, and placed him in arrest. Dhurjee thinking this was only a prelude to imprisonment in the fort, issued private instructions to his few servants never to allow him to be taken alive.

Some Arabs were afterwards sent to seize him. Dhurjee made a most gallant resistance, assisted by a young Rajpoot, about sixteen years of age, named Oomjee. Several Arabs were killed and wounded ere they were able to effect his capture. Oomjee, when he found the capture of Dhurjee could not be prevented, endeavoured to take his life, according to instructions; but only inflicted a wound on his back, and before he could repeat it, he had ceased to live. Kunkajee and Dhurjee were afterwards sent to Baroda and confined there.

When his place of confinement was made known, several Rajpoots, in the disguise of Gosaeens, repaired to Baroda, and through the means of a servant allowed to go into the Bazar to purchase provisions for them, they communicated their arrival and place of abode; as also that they had brought horses to assist them in their flight. A file concealed in a Brinjal was conveyed to them by the servant, with which the irons of both were cut through. When ready to start, Kunkajee's resolution failed him, and he declined to avail himself of the opportunity. Dhurjee thereon lowered himself from the tower through a port to the ground, and then sought out his companions, with whom he left that night, and on the third morning arrived at Wankaneer, when he carried off his family into the Oodeypoor country, and on being joined by Kunkajee's son, recommenced their excesses against Edur, seeking shelter in the Doongurpoor districts.

Shortly after, Kunkajee's son was surprised in a Doongurpoor village whilst purchasing opium at a Banyan's shop. He might have effected his escape, had he not foolishly turned, on being taunted by his pursuers as to his being really Kunkajee's son on account of the efforts he made to escape, and fell desperately wounded into their hands. He took his capture so much to heart, that he tore off the bandages from his wounds, and shortly died.

Lieutenant Colonel Ballantyne tried in vain to induce Dhurjee to come in on terms, when, finding all his efforts useless, he availed himself of the offer of a Sindee Jemedar who undertook to apprehend him, and placed some of the Gaekwar Horse at his disposal. Dhurjee hearing of this, resolved on trying the mettle of the Jemedar, and, collecting his followers, quietly entered the Behar Ghaut, preparatory to surprising Bheelora, in which village the Jemedar was stationed. Whilst engaged in distributing gunpowder to his followers, one of them, in the act of receiving his share in the corner of his waist-cloth, which he had spread out for that purpose, heedlessly allowed some grains to fall below in a lighted Hookah; a number of explosions immediately followed, killing several of his followers. Dhurjee himself was not so much hurt by the explosion as he was by the after burning, and before he could be extricated from the numerous folds of cloth with which his person was enveloped, the injuries he had received were too severe to admit of any hope of recovery. He, however, mounted his celebrated mare Kesbur, and arrived at Ora in the Doongurpoor districts, where he breathed his last.

Kunkajee was some time after released from confinement and restored to his Puta. Shamut Sing eventually succeeded to the Gadee, superseding his elder brother, whose continued debaucheries had reduced him to a state of idiotcy, when the half share of the Hursol Puta, according to agreement, was given over to Gumbheer Sing.

BHATEE PUTA.

Formerly consisted of three or four villages, but now reduced to one, which is far from being in a flourishing condition, owing to the Edur dues upon it being so very heavy.

The resources of this State are quite inadequate to maintain the Thakoor, Sugram Sing, who has in consequence been taken into the service of the Edur Durbar, as a Jemedar of the Marwaree quota lately entertained. The produce of the village may be valued at Rs. 1,500 per annum, subject, however, to a deduction of Rs. 834-8-0 on account of Ghansdana and Kitcheree, and Rs. 18 Sulami to the Rao of Pol.

Thakoor Sugram Sing is about thirty-five years of age, is a very sensible and respectable man, and appears free from many of the prejudices with which the Rajpoot community in this province is imbued. He was equally concerned with Himmut Sing of Wankaneer in the apprehension of the Roopal Bharwuteea in 1840.

His village may produce twelve Rajpoots, four of them mounted, and a few Bheels.

RUN MULAVUT, OODAVUT, AND SESODIA.

It does not appear that these tribes had ever been of sufficient importance to obtain more than single villages in lieu of pay for service performed. Being, in consequence, unable to defend themselves, they were glad to avail themselves of the protection of their more powerful neighbours, the Sirdar Putavuts, in whose Putas they are now incorporated; but remaining exactly in the same situation with regard to Edur. From the protection afforded them by the Sirdar Putavuts, they are bound to perform certain service on occasions of State in addition to the Edur rights.

Of the Run Mulavut tribe, Thakoor Goolab Sing of Mussal, now included in the Compavut Puta, is the only Putavut.

The Oodavut tribe contains three villages; Bhunpoor, shared by Thakoors Kurunjee and Ajut Sing; Marwara, Thakoor Mohobut Sing; and Chodla, Thakoor Durjun Sing; all included within the Chowan Puta.

The Sesodia tribe possesses the villages of Oonj and Poonassun, respectively enjoyed by Thakoors Jesjee and Nar Sing; both are included in the Compavut Puta.

S T A T E M E N T

OF THE SEVERAL

TALOOKAS UNDER THE MAHEE KANTA AGENCY,

SHOWING

**THE AMOUNT OF GHANSDANA AND JUMABUNDEE PAID BY EACH TO HIS
HIGHNESS THE GAEKWAR, AND THE SEVERAL RUKS TO OTHER
PARTIES; AND GIVING A ROUGH ESTIMATE OF THEIR RESPECTIVE
REVENUES.**

Submitted to Government in November 1842.

BY

CAPTAIN W. LANG,

POLITICAL AGENT IN THE MAHEE KANTA.

Statement of the several Talookas under the Mahee Kanta Agency, showing the Gaekwar, and the several Huhs to other parties ; and

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
नाहानी NANEE मारवाड. MARWAR.	संस्थान ईडर . . . Edur.....	माहाराज श्री जवानसिंघजी. Maharaj Juwan Sing- jee.	खालसाना गांमो आसरे पचास Khalsa villages, about 50 साठ. or 60 १ हरसोल पटामां भाग निमे. Halfshare in Hursol Puta. १ घडवाडा पटे भाग त्रिजो. One-third share in Gudwara. १ पोसीना पटे भाग निमे. Half share in Poseena Puta. १ हडोलमां भाग ते वुंडणीना Share in Hudole enjoyed by ठाकोर पास- the Thakoor of Oondnee. १ वलासणा पटामां भाग- Share in the Wulasun Puta. १ कंटाल बारो पटो. Kuntal Bara Puta. १ बायड मारवाडीमां भाग- Marwaree share in Bayer. सरदार पटावत- <i>Sirdar Putavuts.</i> १ मुंडेटीना ठाकोर- Thakoor of Mondeta. १ कुकडीयाना, ठाकोर- Thakoor of Kookria. १ चांदरणीना ठाकोर- Thakoor of Chandnee. १ मवुना ठाकोर- Thakoor of Mhow. १ गाठियोलीना ठाकोर- Thakoor of Ghatiole. १ वुंडणीना ठाकोर- Thakoor of Oondnee.

Amount of Ghansdana and Jamabundee paid by each to His Highness the giving a rough Estimate of their respective Revenues.

Amount of Tribute.			Amount of Extra Hukks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Putra.
Ghansdana.	Jamabundee.	Total.			
<i>Rs. a. p.</i>		<i>Rs. a. p.</i>		<i>Rs. a. p.</i>	<i>Rs.</i>
24,001 0 0	24,001 0 0	....	24,001 0 0	* 2,00,000

* Of this amount of revenue one-half may be roughly estimated as being enjoyed by the Chief, and the other half by his Putavuts, Sirdars, and Bhomceas.

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
नाहाना NANEE मारवाड. MARWAR.	संस्थान ईडर . . . Edur.....	माहाराज श्री जवानसिंघजी. Maharaj Juwun Sing- jee.	१ वाकानेरना ठाकोर. Thakoor of Wankaneer. १ ठोरडाना ठाकोर. Thakoor of Torda. १ मेठासणना ठाकोर. Thakoor of Mehdasun. ● भूमिया. <i>Bhomeea.</i> १ पोलना रावजी. Rowjee of Pol. १ पाळना ठाकोर. Thakoor of Pall. १ टाकाटुकाना ठाकोर. Thakcor of Thanka Thooka १ पाहलाना ठाकोर. Thakoor of Pala. १ बुढेलीना ठाकोर. Thakoor of Boodailee. १ देरोलना ठाकोर. Thakoor of Derole. १ डोभाडाना ठाकोर. Thakoor of Dobara. १ घोरवाडाना ठाकोर. Thakoor of Gorwara. १ वैराबरना ठाकोर. Thakoor of Vairabur. १ जडेजाना गामो शुमार आठ Jharaichla villages, about 8 दस. or 10. भायात. <i>Bhayat.</i> १ सुवरना माहाराज हमिर सिंघजी. Maharaj Humeer. Singjee of Soor.

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
नाहानी NANEE मारवाड. MARWAR.	संस्थान आमदनगर. Ahmednuggur	माहाराज श्री तख्त सिंघजी. * Tukht Singjee	खालसाना गामो आसरे ३५ ४०. Khalsa villages, about 35 or 40
			सरदार पटावत. Sirdar Putavuts.
			१ सेणावाडाना ठाकोर. Thakoor of Seenawara.
			१ डोंगरवाडाना ठाकोर. Thakoor of Doongurwara.
			१ सिकाठाना ठाकोर. Thakoor of Seeka.
			१ मोडासामां भाग. Share in Morasa.
			१ बायड मारवाडीमांनो भाग. Share in Bayer as Marwaree Purguna.
			१ सावर काठामां खिचडी. Kitcheree ducs from Sabur Kanta.
			१ मेघरज पटामां गामो पचीस त्रीस. Villages in the Megrej Puta, 25 or 30.
			१ परांतीज परगणार्थी खिचडी. Kitcheree from Purantej Purguna.
	मोजे मालपुर . . . Malpoor	रावळ खुमाण सिंघजी. Rawul Khooman Singjee	खालसा गामो आसरे पचास साठ. Khalsa villages, about 50 or 60.....
	तालुके दाता . . . Danta	रणा नारसींघजी . . . Rana Nursingjee	खालसा गामो पचास साठ. Khalsa villages, 50 or 60 ..
			पटावत. Putavuts.
			१ घोडार. Ghodur:

* Tukht Sing is now Maharaja of Jodhpoor, and Edur and Ahmednuggur now form one State. Vide page 31.

Amount of Tribute.			Amount of Extra Huks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Putu.
Ghausdana.	Jumabundee.	Total.			
<i>Rs. a. p.</i>		<i>Rs. a. p.</i>		<i>Rs. a. p.</i>	<i>Rs.</i>
8,952 0 0	8,952 0 0	....	8,952 0 0	* 50,000
301 0 0	...	301 0 0	Rs. 500 to Ahmed- nuggur.	801 0 0	7,500
2,546 8 0	...	2,546 8 0	7 annas share to Pahlunpoor, and the Kitcheree due to Edur Rs. 556½.	3,103 4 0	† 12,000

* Of this amount, about Rs. 10,000 are probably enjoyed by the Putavuts of the Talooks, and the remainder by the Chief.

† Including the *Dann Huks* of Ambajee.

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
नाहानी NANEE मारवाड. MARWAR.			१ हाडाद. Hudad. १ धरमादाना गामो नव दस तथा Charitable villages 9 or 10, भायात चउद पनर. and the Bhayat's about 14 or 15.
	घडवाडा Gudwara	ठाकोर गुमान सिंघ तथा Thakoor Gooman Sing हिमत सिंघ and Himmut Sing.	सतलासण तथा भालुसण वगरे गामो The villages of Sutlasun and आसरे त्रिस पात्रिसनो सुमार. Bhaloosna, about 30 or 35.
	टीटोई Tintoee	ठाकोर परबत सिंघ Thakoor Purbut Sing.	खालसाना गामो आसरे चार पांच Khalsa villages about 4 or 5, तथा भायातोना त्रण चार. and the Bhayat's villages 3 or 4
	सूदासण Soodasun	ठाकोर रतन सिंघ Thakoor Rutun Sing	गामो सतर आठार. Villages about 17 or 18 ..
	मोजे वलासण Wulasun	ठाकोर मोकम सिंघ Thakoor Mokumjee..	गामो आसरे आठ नव. Villages about 8 or 9
	मोजे हाडोल Moujé Hudole....	ठाकोर मोडजी Thakoor Modjee	गामो आसरे आठ दस. Villages about 8 or 10
	मोजे चांडप Moujé Chandup ..	घामेती जामाजी वगरे Gametee Jamajee and others	गामो आसरे पाच. Villages about 5
रेहवर. REHWUR.	मोहनपुर Mohunpoor	ठाकोर राज सिंघजी Thakoor Raj Singjee.	१ खालसा गामो पचीस त्रीस. Khalsa villages 25 or 30 ..
			१ बाकरोल पटो सीसोदिया Bakrole Puta, Sesodia Dulel- दलेलजी. jee.

Amount of Tribute.			Amount of Extra Huks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Putu.
Ghansdana.	Jumabundee.	Total.			
<i>Rs. a. p.</i>		<i>Rs. a. p.</i>		<i>Rs. a. p.</i>	<i>Rs.</i>
3,001 0 0	3,001 0 0	A third share due to Edur, and Kitcheree Rs. 1,213 and pies 2.	4,214 0 2	8,000
1,751 0 0	1,751 0 0	Kitcheree due to Edur Rs. 501.	2,252 0 0	8,000
1,113 0 0	1,113 0 0	Rs. 367-7-8 Edur Kitcheree.	1,480 7 8	4,000
301 0 0	301 0 0	Half share due to Edur.	301 0 0	2,000
121 0 0	121 0 0	Half share due to Oondnee.	121 0 0	400
76 0 0	76 0 0	To Edur Rs. 216 annas 13 & ps. 8.	292 13 8	600
5,101 0 0	5,101 0 0	The Sulamee and Kitcheree due to Edur Rs. 2,392, and Geeras Rs. 50 due to Amlocars.	7,543 0 0	20,000

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
			१ भायात आसरे गामो छ सात. The villages of the Bhayat about 6 or 7.
			१ धरमा गामो आठ नवै. Charitable villages 8 or 9..
रेहवर. REHWUR.	तालुके रूपाळ . . .	ठाकोर प्रताप सिंह . .	गामो आसरे दस बार. Villages about 10 or 12 ..
	Falooka Roopal ..	Thakoor Purtap Sing.	
	रणासहा . . .	ठाकोर नारसिंह . .	गामो आसरे चउद पनर. Villages about 14 or 15 ..
	Runasun	Thakoor Nar Singjee.	
	दधालीया . . .	सीसोदीया लखमण सिंह.	खालसा गामो छ सात तथा भा- Dadhalya Sesodia Luxmun Sing. Khalsa villages 6 or 7, and यात गामो चार. of the Bhayat 4.....
	वडागाम . . .	ठाकोर जालम सिंह . .	गामो आसरे दस बार तथा धरमादा. Wudagaum Thakoor Zalim Sing. About 10 or 12 villages, and 1 given in charity
	घोडासर . . .	ठाकोर अजब सिंह . .	गामो आसरे चउद पंदर. Ghodasur Thakoor Ujub Sing.. About 14 or 15 villages ..
	अंबलीयारा . . .	ठाकोर अमर सिंह . .	गामो आसरे विस पचीस. Anleeara Thakoor Ameer Sing. About 20 or 25 villages ..
वात्रक कांठा. WATRUK KANTA.	पुनादरा . . .	ठाकोर अमर सिंह . .	गामो आसरे छ सात. Poonadra Thakoor Ameer Sing. Villages about 6 or 7.....
	खडाल . . .	फते मिया दोलत सिंह.	गामो आसरे बार तेर. Khural Futtch Meea Dolut Sing Villages about 12 or 13 ..
	साटंबा . . .	ठाकोर सरदार सिंह . .	आसरे गामो तेर चउद. Satoomba Thakoor Sirdar Sing. About 13 or 14 villages ..
	बारमुवाडा . . .	ठाकरडा हमिरभाई वगरे .	आसरे मुवाडा सात आठ. Burmawara Thakurda Humeer- bhaee and others .. About 7 or 8 Moaras

Amount of Tribute.			Amount of Extra Haks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Put.
Ghansdana.	Jumabundee.	Total.			
<i>Rs. a. p.</i>		<i>Rs. a. p.</i>		<i>Rs. a. p.</i>	<i>Rs.</i>
1,251 0 0	1,251 0 0	Edur Kitcheree Rs. 385.	1,636 0 0	5,000
401 0 0	401 0 0	To Edur due Ru- pees 795-14-0 and to Amleeara Rs 250.	1,446 14 0	7,500
751 0 0	751 0	Rs. 610-9-5 of Edur Kitcheree.	1,361 9 5	2,000
....	3,000
3,501 0 0	3,501 0 0	Rs. 536 to Kaira.	4,037 0 0	10,000
316 10 8	316 10 8	....	316 10 8	12,000
375 0 0	375 0 0	....	375 0 0	5,000
1,751 0 0	1,751 0 0	Due to Atersoom- ba Rs. 250.	2,001 0 0	5,000
401 0 0	401 0 0	Rs. 461 Balasi- nore, Rs. 127 Loonawara.	989 0 0	4,000
901 0 0	901 0 0	....	901 0 0	1,000

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
वात्रक काठा- WATRUK KANTA.	मोजे रमास	नाहारमीया	आसरे गामो चार पाच- About 4 or 5 villages
	Moujé Rumas	Narmeea	
	डाभा	मीया बाला मीया	आसरे गामो सात आठ- About 7 or 8 villages
	Dabbha	Meea Bala Meea	
	मोजे जेहर	ठाकरडा गेंदालजी वगरे- Jhair.....Thakurda Gendaljee and others	गाम खुद जेर- Village Jhair
	मोजे नीरमाली	ठाकरडा वारूजी वगरे- Moujé Nirmalee ..Thakurda Waroojee and others.....	गामो बे- Villages 2
	मांडवा	कुरमी मीया	आसरे गामो चालीस पचास- About 40 or 50 villages ..
	Mandwa	Kurmee Mecca	
	तालुके माणसा	ठाकोर सबळ सिंघ	कुल गामो नव- Total No. of villages 9
	Talooka Mansa ..	Thakoor Subul Sing..	
साबर काठा- SABUR KANTA.	तालुके पेथापुर	ठाकोर भवान सिंघ	गामो बे खालसे- Two Khalsa villages
	Talooka Peithapoor.	Thakoor Bhowan Sing.	
	वरसोडा	ठाकोर गंभिर संघजी	गामो चार खालसे- 4 villages in Khalsa
	Wursora	Thakoor Gumbhee Sing.	
	ईलोले	ठाकोर दोलत सिंघ	आसरे गामो छ सात- About 6 or 7 villages
	Elole	Thakoor Dolut Sing..	
	मोजे प्रेमपुर	ठाकोर गुलाब सिंघ	आसरे गामो त्रण चार- About 3 or 4 villages
	Moujé Prempoor..	Thakoor Goolab Sing.	
	मोजे कुडोली	ठाकोर मानाजी बदाजी- Moujé Kudolee ..Thakoor Manajee Bu- dajee	आसरे गामो बे त्रण- About 2 or 3 villages
	मोजे खेडावाडा	ठाकोर कीशोर सिंघ	आसरे गामो पाच छ- About 5 or 6 villages
	Moujé Khedawada.	Thakoor Keesore Sing.	
	मोजे देडोले	ठाकोर गुमान सिंघ	आसरे गामो बे- About 2 villages
	Moujé Dedole	Thakoor Gooman Sing.	

Amount of Tribute.			Amount of Extra Huks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Put.
Ghansdana.	Jumabundee.	Total.			
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs.</i>
158 5 4	158 5 4	....	158 5 4	1,000
150 0 0	150 0 0	Pays to Amleera about Rs. 53.	203 0 0	1,000
442 8 0	442 8 0	Rs. 800 to Ater- soomba.	1,242 8 0	1,500
682 8 0	682 8 0	Rs. 500 to Ater- soomba.	1,182 8 0	1,500
....	5,000
6,250 8 0	6,372 14 0	12,623 6 0	....	12,623 6 0	20,000
6,082 8 0	3,187 14 0	9,270 6 0	....	9,270 6 0	11,000
1,700 0 0	1,700 0 0	....	1,700 0 0	8,000
2,001 0 0	2,001 0 0	Rs. 460 to Ahmed- nuggur.	2461 0 0	6,000
201 0 0	201 0 0	Rs. 50 to Ahmed- nuggur.	251 0 0	500
551 0 0	551 0 0	100 0 0	651 0 0	1,500
325 0 0	325 0 0	100 0 0	425 0 0	1,500
551 0 0	551 0 0	50 0 0	601 0 0	601

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
साबर काठा- SABUR KANTA.	मोजे ताजपुरी	ठाकोर आमर सिंघ . .	आसरे गामो पाच छ. About 5 or 6 villages
	Moujé Tajpooree ..	Thakoor Ameer Sing.	
	मोजे वखतापुर	ठाकोर हरि सिंघजी . .	गामो आसरे पाच छ. Villages about 5 or 6
	Moujé Wukhtapoor.	Thakoor Hury Singjee.	
कटोसण. KUTHOSUN.	मोजे हापा	ठाकोर मानाजी	गामो आसरे बे. Villages about 2
	Moujé Hapa	Thakoor Manajee....	
	मोजे देधरोटा	ठाकोर पथुजी अजुजी . .	गामो बे. Villages 2
	Moujé Dedhrota ..	Thakoor Puthojee Ujoojee.....	
कटोसण. KUTHOSUN.	तालुके कटोसण	ठाकोर राणाजी	गामो एक बे व नुगरमा भाग आरधो. Villages 1 or 2, and half share in Noogur
	Talooka Kuthosun.	Thakoor Ranajee	
	मोजे नंदासा	सदर	गाम एक. One village
	Moujé Nundasa ..	Ditto	
	मोजे जाकासण	सदर	सदर. Ditto
	Moujé Jakasun ..	Ditto	
	अजबपुरा	सदर	सदर. Ditto
	Ujubpoora	Ditto	
	मोजे गुमानपुरा	सदर	सदर. Ditto
	Moujé Gooman- poora.	Ditto	
	मोजे झोटाणा	सदर	सदर. Ditto
	Moujé Zotana	Ditto	
	मगुना	ठाकोर बुध सिंघ व हजुर सिंघ and Hujoor Sing.	गामो चार खालसे व नुगरमा Villages 4 in Khalsa, and भाग -II. half share in the village of Noogur ,
	Magoona	Thakoors Boodh Sing	

Amount of Tribute.			Amount of Extra Huks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Putd.
Ghansdana.	Jumabundee.	Total.			
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs.</i>
751 0 0	....	751 0 0	200 0 0	951 0 0	1,200
1,201 0 0	....	1,201 0 0	522 0 0	1,723 0 0	3,000
1,101 0 0	....	1,101 0 0	235 0 0	1,336 0 0	1,300
751 0 0	....	751 0 0	....	751 0 0	1,100
584 8 0	....	584 8 0	....	584 8 0	1,500
251 10 0	211 2 0	462 12 0	....	462 12 0	700
273 10 0	395 12 0	669 6 0	....	669 6 0	1,000
35 2 0	68 12 6	103 14 6	....	103 14 6	175
150 0 0	....	150 0 0	....	150 0 0	225
2,283 0 0	1,001 5 0	3,284 5 0	....	3,284 5 0	5,000
243 6 0	715 0 0	958 6 0	....	958 6 0	1,500

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
कटोसण. KUTHOSUN.	मोजे सानथळ . . . Moujé Santhul ..	ठाकोर राणाजी व राजाजी Thakoors Ranajee, Ra- व रूपाजी . . . jajee, and Roopajee.	गाम पोते. One village
	मोजे तेजपुरा . . . Moujé Tejpoora ..	ठाकोर बुध सिंह कानाजी Thakoor Boodh Sing Kanajee	गामो त्रण. Three villages
	मोजे गोकुळपुरा . . . Moujé Gokoolpoora	सदर . . . Ditto	गाम एक. One village
	मेमदपुरा . . . Memudpoora	ठाकोर पुंजाजी . . . Thakoor Poonjajee ..	सदर. Ditto
	मोजे रामपुरा . . . Moujé Rampoor.	ठाकोर सुडुजी व जेठीजी Thakoor Sudojee Je- theejee	सदर. Ditto
	मोजे देलेली . . . Moujé Delolee....	ठाकोर राजाजी . . . Thakoor Rajajee	सदर. Ditto
	मोजे कसलपुरा . . . Moujé Kusulpoora.	ठाकोर रूपाजी . . . Thakoor Roopajee ..	सदर. Ditto
	मोजे विसरोडा . . . Moujé Veesroda ..	ठाकोर सवाजी व नाठाजी Thakoors Suwajee and Nathajee	आसरे गाम एक. About one village
	मोजे पालज . . . Moujé Palaj	ठाकोर रामसिंगजी . . . Thakoor Ramsingjee.	गामो त्रण. Three villages
	मोजे ईजपुरा . . . Moujé Eejpoora ..	ठाकोर रामाजी भुपताजी Thakoor Ramajee Bhooptajee	गाम एक. One village
	मुळाजी नापरा . . . Moolajee Napoora.	ठाकोर राजाजी जीताजी Thakoor Rajajee Jee- tajee	सदर. Ditto

Amount of Tribute.			Amount of Extra Huks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Put.
Ghansdana.	Jumabundec.	Total.			
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs.</i>
743 0 0	1,161 11 0	1,904 11 0	....	1,904 11 0	3,000
115 0 0	216 4 0	331 4 0	....	331 4 0	500
45 4 0	....	45 4 0	....	45 4 0	75
75 0 0	112 8 0	187 8 0	....	187 8 0	300
52 4 0	....	52 4 0	50 0 0	102 4 0	150
50 0 0	224 13 0	274 13 0	....	274 13 0	400
52 0 0	....	52 0 0	....	52 0 0	75
479 14 0	....	479 14 0	120 0 0	599 14 0	1,000
428 12 0	....	428 12 0	....	428 12 0	700
86 12 0	....	86 12 0	....	86 12 0	100
27 0 0	....	27 0 0	....	27 0 0	50

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
	मोजे कडजोदरा . Moujé Kurjodra ..	ठाकरडा छलाजी वगरे. Thakurda Chulajee and others	गामो आसरे सात आठ. Villages about 7 or 8
	मोजे अंगुथळ . Moujé Angoothul	पटेल वरधा कुबेर वगरे Patel Wurda Koobain and others.....	गामो बे. Two villages
	मोजे रखीयाळ . Moujé Rukhceal ..	पटेल मुळजी जीवण वगरे Patel Mooljee Jeewun and others.....	सदर. Ditto
	मोजे बारडोली . Moujé Bardolee ..	ठाकरडा कसीजी वगरे. Thakoorda Kuseejee and others	गामो त्रण. Three villages
	मोजे सामेत्राई . Moujé Sametraee..	पटेल मकनदास वगरे . Patel Mukundas and others	गाम एक. One village
बहीयल. BUHEEYUL.	पोरडा Poredah	पटेल जेसिंग कुबेर वगरे. Patel Jeysing & others.	सदर. Ditto
	सलकी Sulkee	ठाकरडा अभुजी वगरे. Thakurda Ubhoojee and others.....	सदर. Ditto
	कलणजीना मुवाडा. Kullyanjee na Moo- wara	ठाकोर नाराजी मोकाजी. Thakoor Narajee Mo- kajee.....	गामो बे. Two villages
	मोजे दाणा Moujé Dana	पटेल नाथा रगजी वगरे. Patel Natha Rugjee and others.....	गाम एक. One village
	मोजे कपूरपर . . . Moujé Kuproopur.	पटेल केशवदास वगरे . Patel Kesewdas and others	गामो बे. Two villages
	मोजे पालुंदरा . . . Moujé Paloondra..	ठाकोर वालमाई कुपाजी Thakoor Walbhaee Koopajee	गामो आसरे चार पाच. Villages about 4 or 5

Amount of Tribute.			Amount of Extra Haks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Put.
Ghansdana.	Jumabundee.	Total.			
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs.</i>
74 0 0	1,037 9 0	1,111 9 0	41 12 0	1,153 5 0	1,400
50 0 0	591 4 0	641 4 0	....	641 4 0	700
126 0 0	945 1 0	1,071 1 0	....	1,071 1 0	1,200
221 0 0	1,087 10 6	1,308 10 6	....	1,308 10 6	1,450
95 0 0	440 9 0	535 9 0	....	535 9 0	600
207 8 0	1,123 5 6	1,330 13 6	50 0 0	1,380 13 6	1,500
283 0 0	258 1 6	541 1 6	....	541 1 6	600
47 8 0	230 13 6	278 5 6	....	278 5 6	350
100 0 0	557 9 11	657 9 11	93 0 0	750 9 11	900
349 12 0	1,582 7 9	1,932 3 9	100 0 0	2,032 3 9	2,200
482 0 0	1,130 11 0	1,612 11 0	7 0 0	1,619 11 0	1,800

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
बहीयल. BUHREYUL.	मोजे सीयावाडा . . . Moujé Seeawara ..	ठाकोर धनाजी राजाजी. Thakoor Dhunajee Ra- jajee	एक बे गामो. One or two villages
	मोजे खानपुर . . . Moujé Khanpoor ..	पटेल गोकुळ हिरा वंगरे Patel Gokool Heera and others.....	गाम एक. One village
	मोजे हरसोली . . . Moujé Hursolee ..	ठाकोर दानाजी वंगरे . Thakoor Danajee and others	गामो बे त्रण. Two or three villages
	मोजे वटुवा . . . Moujé Wutoowa ..	ठाकरडा पनाजी दलाजी Thakurda Punajee Du- lajee	गामो त्रण. Three villages
	मोजे वासणा . . . Moujé Wasna	ठाकोर दोलतसिंघ . . Thakoor Dolut Sing ..	गामो त्रण. Three villages
	महिसा . . . Moheesa	पटेल भाभजी रायजी वंगरे Patel Bhayujee Rayu- jee and others	गामो पाच. Five villages
	मोजे लवाड . . . Moujé Lowar	ठाकरडा जसाजी वंगरे. Thakurda Jussajee and others	गामो बे. Two villages
	मोजे वडोदरा . . . Moujé Warodra ..	पटेल सखीदास वंगरे . Patel Sakcedass and others	गाम एक. One village
	साहेबजीनी मुवाडी . Sahabjee ni Moowa- ree.	गोबरजी जालाजी वंगरे. Gobujee Jalajee and others	गामो बे. Two villages
	मोजे लीहोडा . . . Moujé Lechora ..	ठाकरडा जगभाई वंगरे. Thakurda Jugbhaee and others.....	गामो दस. Ten villages
	हरखजीना मुवाडा . Huruckjee na Moo- warn.	ठाकरडा पुंजाजी वंगरे . Thakurda Poonjajee and others	गामो त्रण. Three villages

Amount of Tribute.			Amount of Extra Hinks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Put.
Ghansdana.	Jumabundec.	Total.			
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs.</i>
125 0 0	460 0 0	585 0 0	25 8 0	610 8 0	700
275 0 0	2,246 15 0	2,521 15 0	....	2,521 15 0	2,700
396 12 0	903 7 0	1,300 3 0	....	1,300 3 0	1,500
110 0 0	580 9 6	690 9 6	....	690 9 6	800
901 0 0	2,437 10 0	3,338 10 0	....	3,338 10 0	3,500
414 0 0	3,665 7 4	4,079 7 4	161 0 0	4,240 7 4	4,800
601 0 0	300 0 0	901 0 0	....	901 0 0	3,000
455 0 0	2,496 1 6	2,951 1 6	....	2,951 1 6	3,200
47 8 0	242 11 6	290 3 6	....	290 3 6	350
555 0 0	1,832 12 0	2,387 12 0	....	2,387 12 0	2,500
429 0 0	1,195 5 0	1,624 5 0	....	1,624 5 0	1,700

Names of Zillas.	Names of Talookas.	Names of Chiefs.	Number of Villages.
बहीयल- BUHEEYUL.	अमराजीना मुवाडा- Amrajee na Moo- wara	लालभाई वाघजी वगेरे- Lalbhaee Wagjeebhaee and others.....	गामो पाच- Five villages
	मोजे डभोडा . . Moujé Dubhora ..	कोटवाल देनारजी वगेरे- Kotwal Denarjee and others	गामो बे- Two villages

*Political Agent's Office,
Sadra, 9th November 1842.*

Amount of Tribute.			Amount of Extra Huks due to dif- ferent persons.	Grand Total.	Estimated Amount of the Produce of each Putu.
Ghansdana.	Jumabundee.	Total.			
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs.</i>
638 0 0	1,227 4 6	1,865 4 6	....	1,865 4 6	2,000
636 0 0	4,599 10 0	5,235 10 0	....	5,235 10 0	6,000

(Signed) W. LANG,
Political Agent.

Statement submitted to Government in June 1854, by Major C. R. WHITELOCK, of the 11th Regt. N. I., Acting Political Agent in the Mahee Kanta, containing information on the following points connected with that Province:—

- I. Name, title, and age of Chief.
- II. Usual place of residence.
- III. Names and ages of legitimate male issue, and of the principal persons of the Court.
- IV. Whether tributary or not; if so, to whom, and annual amount of tribute.
- V. Estimated gross annual revenue.
- VI. Boundaries of territory, and estimated area in square miles.
- VII. Prevailing nature of the soil, usual means of irrigation, and general features of the country.
- VIII. Natural and industrial resources.
- IX. Routes, approaches, and means of communication by land and water.
- X. Climate, and average range of thermometer.
- XI. Average annual fall of rain.
- XII. Estimated population.
- XIII. Religion, language, tribes, and castes.
- XIV. Brief notice of the mode in which civil and criminal justice are administered.
- XV. Nature of punishments awarded for criminal offences.
- XVI. Educational measures.
- XVII. Progress of vaccination.
- XVIII. Prevalent diseases.

Information regarding the Petty

Name of Zilla.	Name of Talooka.	Title of Chief.	Name of Chieftain.	Years of Age.	Caste.	Names of Sons.	Years of Age.	Place of Residence.	
NANEE MARWAR.	Edur	Maharaja	Juwan Sing	22	Rathore Joda.	None	9	Edur	
		Raja of Soor	Ameer-Sing	56	Ditto	1 Jugut Sing	11	Soor	
		Do. of Verawara	Nar Sing	47	Ditto	1 Dowlat Sing	15	Ditto	
		Do. of Dawar	Sirdar Sing	44	Ditto	1 Gooman Sing	7	Ditto	
						2 Dhokul Sing	5		
						3 Mann Sing	5		
		Do. of Nuwa	Bheem Sing	35	Ditto	None	2	Ditto	
		Ranee of Bayer	Phujee Lall	40	Ditto	None	8	Bayer	
		Thakoor of Mondeta	Sooruj Mull	47	Chowan	1 Indurbhan	2	Mondeta	
		Do. of Kookria	Purab Sing	50	Compavut	None	15	Kookria	
		Do. of Oondnee	Urjoon Sing	35	Ditto	1 Oomed Sing	11	Oondnee	
						2 Dulput Sing	8		
						3 Mudun Sing	8		
		Do. of Mehdasun ..	Ujeeth Sing	39	Rathore Joda	1 Humeer Sing	22	Mehdasun ..	
						2 Sooruj Mull	17		
						3 Parbut Sing	7		
		Do. of Ghatiole ..	Khooman Sing ..	37	Jatavut	1 Dulput Sing	3	Ghatiole	
						2 (Infant)	10	Mhow	
		Do. of Mhow	Bharuth Sing	35	Chumpavut	1 Goolab Sing	11		
		Do. of Tintoos	Dowlut Sing	12	Ditto	None	7		Tintoos
		Do. of Chandernee ..	Rai Sing	31	Ditto	1 Urjoon Sing	7	Chandernee ..	
						2 Huineer Sing	7	Wankaneer ..	
		Do. of Wankaneer ..	Hirharut Sing ..	29	Ditto	1 Nar Sing	7		
						2 (Infant)	11		
		Do. of Torda	Prithce Sing	3	Bhaatee	None	11	Torda	
		Do. of Seenawara ..	Raj Sing	35	Joda	1 Bacheerjee	11	Seenawara ..	
		Do. of Doongurwara ..	Mahadon Sing	22	Narooka	None	2	Doongurwara ..	
		Do. of Seeka	Kursun Sing	60	Compavut	None	2	Roowuch	
		Do. of Singal	Keeree Sing	48	Chumpavut	None	5	Tintoos	
		Do. of Keerunpoor ..	Sirdar Sing	41	Joda	1 Dolejee	2	Mehdasun ..	
					2 Koorjee	8	Kuleka		
	Do. of Kuleka	Jhaloojee	35	Chumpavut	1 Laljee	22			
	Do. of Cheebora	Tukht Sing	53	Ditto	1 Dolejee	10		Cheebora	
	Do. of Bethalee	Bharoth Sing	27	Ditto	None	4	Bethalee		
	Do. of Bhotawar	Bowan Sing	30	Sesodia	1 Raj Sing	20	Bhotawar ..		
					2 Mhadjee	15	Retora		
	Do. of Retora	Umer Sing	40	Ditto	1 Sooruj Mull	3			
					2 Phai Sing	6			
					3 Dholejee	22	Veerpoor		
	Do. of Veerpoor	Geolab Sing	42	Chumpavut	1 Prithce Sing	5			
					1 Bharath Sing	15			
					2 Nawuljee	5	Buroowow ..		
	Do. of Buroowow	Anund Sing	34	Jetavut	3 Chaturjee	25			
	Do. of Ungkala	Dolejee	55	Ditto	1 Oomed Sing	20		Ungkala	
					2 Gopal Sing	15	Neturamlee ..		
					3 Sirdar Sing	9			
					4 Purbut Sing	11			
	Do. of Neturamlee ..	Nar Sing	35	Compavut	1 Jowan Sing	8	Neturamlee ..		
					2 Nuwul Sing	8			
							Carried forward.		

Chieftains in the Mahes, Kanta.

Gross Revenue.	Tribute to His Highness the Gaekwar.	Kitcheree to the Raja of Edar and other Huks.	Number of Villages.	Superficial extent under Cultivation.		Armed Followers.		Population.
				Dongas.	Square Miles.	Horse.	Foot.	
Rs. a. p.	Rs. a. p.	Rs. a. p.						
1,50,000 0 0	30,083 8 0	....	193	151,486		105	350	07,819
4,000 0 0	5	4,500		15	5	2,005
3,000 0 0	1	3,200		5	4	913
3,000 0 0	3	7,500		4	3	1,730
3,000 0 0	2	4,500		4	3	300
4,500 0 0	30	64,650		11	25	3,788
17,000 0 0	8,226 11 4	10	27,196		30	25	4,661
4,500 0 0	737 13 8	8	7,320		45	30	2,303
5,500 0 0	95 6 0	0	8,880		30	15	1,653
5,000 0 0	770 14 1	15	25,750		20	18	3,819
1,400 0 0	624 9 4	3	580		5	7	1,049
4,700 0 0	2,529 4 10	7	4,600		8	4	2,505
7,160 0 0	1,030 0 7	601 0 0	8	12,400		15	5	3,650
1,000 0 0	633 3 0	4	1,850		2	3	1,228
1,000 0 0	937 14 11	6	2,775		12	10	818
1,300 0 0	925 0 8	4	500		3	4	702
1,000 0 0	1	2,500		Not ascertained.		485
800 0 0	663 3 8	2	4,000				761
1,200 0 0	1	3,000		5	10	1,027
350 0 0	2	4,700		....	....	517
300 0 0	3	3,300		....	....	459
700 0 0	401 4 1	1	600		....	1	224
500 0 0	322 12 3	1	90		1	2	160
800 0 0	495 1 5	6	2,000		3	4	713
100 0 0	1	1,000		....	1	95
100 0 0	1	252		....	1	77
1,000 0 0	788 10 5	1	2,000		4	6	916
350 0 0	210 11 0	1	1,500		3	8	369
106 0 0	20 7 1	1	200		2	3	130
2,000 0 0	630 10 10	4	2,570		5	8	891
2,25,776 0 0	32,313 15 1	19,640 4 9	346	355,390		337	555	105,756

Name of Zilla.	Name of Talukha.	Title of Chief.	Name of Chieftain.	Years of Age.	Caste.	Names of Sons.	Years of Age.	Place of Residence.	
NANKEE MARWAR.	Edur	Thakoor of Moonaeo..	Punjee	42	Bhantee ...	1 Kooler Sing..	10	Brought over ..	
						2 Kesree Sing ..	8	} Moonaeo	
						3 Purbat Sing...	0		
						4 Chundun Sing	4		
						1 Umur Sing .	6		
			Do. of Boroodra....	Purbat Sing	25	Chowan	2 Chundun Sing	3	} Boroodra....
			Do. of Wurceavur ..	Oomed Sing	47	Compavut ..	1 Bharrath Sing.	3	} Wurceavur ..
			Do. of Roowuch	Kussun Sing.....	60	Ditto ..	None ..		} Roowuch....
			Do. of Maniore	Goolab Sing	16	Ditto ..	None ..		} Maniore
			Do. of Thorawas	Roopjee	35	Ditto ..	1 Becher Sing..	3	} Thorawas ..
			Do. of Muscal.....	Goolab Sing ...	40	Runmalavut ..	1 Ujeet Sing ..	18	} Muscal.....
							2 Ragnath Sing	13	
							3 Nur Sing	8	
			Do. of Nanakotria ..	Kussun Sing. ...	35	Ditto ..	None ..		} Nanakotria ..
			Do. of Boroodra ..	Songura	24	Songura ...	None ..		} Boroodra ..
			Do. of Wama	Pahal Sing	16	Solumkee	None ..		} Wama
			Do. of Khorum	Keejee	55	Rathore ..	1 Jhaljee	30	} Khorum
							2 Unjee	26	
							3 Ubjee	16	
							4 Kunjee	10	
			Do. of Poonasun...	Gopal Sing ...	50	Sesodia	1 Kurum Sing..	22	} Poonasun ..
							2 Chatter Sing..	10	
							3 Urjoon Sing..	8	
							4 (Infant)	13	
			Do. of Oonj.....	Jeejee.....	45	Ditto ..	1 Gooman Sing	17	} Oonj.....
							2 Ukjee	13	
							3 Daljee	11	
							4 Nuranjee	8	
							5 Hemtajeen .	5	
			Do. of Hatherwa....	Goolab Sing.....	24	Chowan	None ..		} Hatherwa ...
			Do. of Gota	Ammi Sing	15	Ditto ..	None ..		} Gota
			Do. of Choodla	Dunjun Sing.....	34	Odavut	1 Ujeeth Sing..	3	} Mondeta
			Do. of Mulasa	Jewjee	20	Chowan	None ..		} Ditto
			Do. of Bhanpoor....	Ujeeth Sing	33	Odavut	1 Jay Sing	7	} Bhanpoor ..
							2 Dulput Sing..	5	
							3 Koosbal Sing.	3	
							1 Oomed Sing..	18	
			Do. of Madeh	Mudun Sing.....	39	Bhantee ...	2 Jorajee	11	} Madeh.....
			Do. of Junjwa	Mohobut Sing .	52	Ditto ..	1 Urjoon Sing..	30	} Junjwa
							2 Nuwal Sing ..	23	
							3 Wujeh Sing..	18	
			Do. of Marwara	Mohobut Sing ..	27	Odavut	1 Jesswat Sing .	4	} Marwara
			Do. of Chamoo	Sherjee	51	Jetavut	1 Mokum Sing .	17	} Chamoo
							2 Hamid Sing..	10	
			Do. of Bowangurh..	Ujeeth Sing	35	Koopawut ..	1 Punjee	5	} Bowangurh..
							2 Nawul Sing..	3	
							3 Jay Sing	14	
			Do. of Silwar	Itheem Sing.....	30	Jetavut	1 Ooday Sing ...	10	} Silwar
							2 Lukhmon Sing	12	
							3 Anar Sing .	3	
			Do. of Paul.....	Mohobut Sing ..	54	Rathore ...	1 Lukhmon Sing	25	} Paul
							2 Khoonian Sing	22	
			Do. of Dobara.....	Bhooput Sing ...	9	Wagella	3 Lal Sing	14	} Dobara
			Do. of Pahala	Purtab Sing	15	Rathore	None ..			} Pahala.....
							None ..		Carried forward.

Gross Revenue.	Tribute to His Highness the Gaekwar	Kitchens to the Raja of Idur and other Huks.	Number of Villages	Superficial extent under Cultivation.		Armed Followers		Population.
				Beegas	Square Miles	Horse.	Foot.	
<i>Rs. a. p.</i> 2,25,708 0 0	<i>Rs. a. p.</i> 32,313 15 1	<i>Rs. a. p.</i> 19,045 4 0	346	355,899		397	555	105,755
1,600 0 0	846 2 8	1	750		5	10	728
200 0 0	..	.	2	225		2	2	236
1,000 0 0	..	361 12 1	1	351		4	6	313
200 0 0	1	160		5	10	319
1,000 0 0	..	495 10 6	1	400		3	8	336
600 0 0	341 15 8	1	475		2	10	185
800 0 0	..	203 7 1	1	300		2	5	382
100 0 0	1	200		1	1	426
300 0 0	142 3 11	1	300		2	10	285
200 0 0	..	103 8 0	1	500		1	5	103
150 0 0	52 2 5	1	2,000		1	7	157
600 0 0	..	400 7 0	2	251		1	1	537
400 0 0	.	207 7 0	1	250		2	3	342
200 0 0	..	67 4 0	1	3 000		2	8	372
1,500 0 0	..	788 8 0	2	1,300		6	5	804
200 0 0	..	.	12	401		2	5	193
140 0 0	88 15 4	1	200		..	2	68
900 0 0	436 11 11	1	351		10	8	339
500 0 0	248 0 0	1	1,000		8	6	325
250 0 0	..	118 1 1	1	200		3	3	231
900 0 0	428 14 7	1	700		7	8	397
200 0 0	1	325		4	5	129
100 0 0	..	.	1	500		1	10	163
150 0 0	79 8 6	1	400		2	3	97
5,000 0 0	846 12 10	24	0,000		30	20	3,070
325 0 0	..	228 1 7	1	1,500		1	40	756
500 0 0	..	321 5 9	6	1,750		3	4	404
2,43,781 0 0	32,313 15 1	26,570 5 5	405	383,137		447	760	117,798

VANEE BARRAH.

Gross Revenue.	Tribute to His Highness the Gaekwar	Kitcheree to the Raja of Idar and other Hinks	Number of Villages	Superficial extent under Cultivation		Armed Followers.		Population.
				Beggs	Square Miles	Horse	Foot	
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>						
2,43,781 0 0	82,313 15 1	26,570 5 5	405	383,137		447	760	117,798
750 0 0	623 4 11	4	1,500		1	2	394
1,500 0 0	..	960 11 7	11	3,800		3	4	1,959
1,100 0 0	..	830 0 5	6	3,000		3	5	547
2,000 0 0	..	276 3 6	13	8,126		3	1	1,539
500 0 0	108 2 0	5	9,400				545
800 0 0	..	250 8 0	12	11,900				1,343
738 0 0	175 11 0	11	10,680				1,011
400 0 0	74 9 8	4	3,100				789
700 0 0		34 13 1	10	9,200				648
500 0 0	..	132 14 6	4	3,000				509
200 0 0	..	106 10 0	3	2,400				303
2,500 0 0	..	316 3 4	6	8,300				1,504
500 0 0	..	134 2 0	4	4,700				589
7,000 0 0	½ Share	48	5,800				2,073
500 0 0	0	1,800				717
50 0 0	..	18 9 10	2	1,800				135
200 0 0	..	115 1 8	1	2,000		..	8	114
150 0 0	..	111 14 3	1	400		..	2	273
100 0 0	...	45 7 0	1	650		..	1	337
200 0 0	59 10 8	2	2,900		..	3	433
200 0 0	100 9 10	2	500				427
200 0 0	55 0 4	1	2,500				279
50 0 0	14 1 8	2	1,300				84
500 0 0	3	500				370
300 0 0	53 12 0	3	2,345				823
1,500 0 0	25 0 0	5	3,550		3	23	615
4,000 0 0	366 8 6	42	13,440		Not ascertained ..		2,511
4,000 0 0	68	Unknown.		40	15	3,325
2,74,019 0 0	32,313 15 1	31,025 15 2	688	502,778		500	829	142,261

Name of Talooka.	Title of Chief.	Name of Chieftain.	Years of Age.	Caste.	Names of Sons.	Years of Age.	Place of Residence.
							Brought over..
Malpoor	Rawul	Kooman Sing ..	40	Rathore	1 Sew Sing	16	Malpoor
					2 Nar Sing	14	
					3 Raj Sing	12	
					4 Dowlat Sing ..	5	
	Thakoor of Mugoree ..	Himmamut Sing ..	23	Ditto	1 Mokun Sing ..	2	Mugoree
Danta	Rana	Zahim Sing	31	Baurer	None		Danta
	Thakoor of Veelawara.	Guljee	25	Ditto	1 Urjoon Sing ..	2	Ditto
	Do. of Poonjpoor ..	Hurree Sing	28	Ditto	1 Wyeh Sing	7	Ditto
					2 Juswath Sing ..	2	
					3 Anar Sing	1	
	Do. of Gungwa	Khootjee	32	Ditto	None		Gungwa
	Do. of Abhepoor ..	Goolab Sing	21	Ditto	None		Abhepoor ..
	Do. of Aderun	Lukjee	38	Ditto	1 Bhooput Sing ..	1	Aderun
	Do. of Gunsera	Sonjee	45	Ditto	1 Jaunjee	11	Gunsera
	Do. of Araud	Purbut Sing	33	Rathore	1 Zahim Sing ..	11	Araud
					2 Bhooput Sing ..	8	
					3 Duijun Sing ..	5	
	Do. of Godnee	Lukjee	31	Wagella	1 Wunno	1	Godnee
	Do. of Dhanpoor ..	Bhooput Sing ..	33	Ditto	1 Khooman Sing ..	4	Bhanpoor ..
	Do. of Ghorar	Tukut Sing	54	Ditto	1 Oomed Sing ..	14	Gorar
	Do. of Jaita	Munorjee	65	Chaura	1 Fooljee	18	Jaita
	Do. of Wujasana ..	Heerjee	35	Purmar	1 Jorejee	2	Wajasana ..
	Do. of Bamnoj ..	Udjee	32	Rathore	None		Bamnoj
	Do. of Khywar	Purtab	43	Ditto	1 Mobtajee	23	Khywar
					2 Jurorjee	20	
					3 Santajee	18	
					4 Jallojee	13	
					5 Pubojee	5	
					6 Guneshjee	2	
	Do. of Wudwera....	Jaunjee	39	Baundy	1 Manajee	11	Wudwora. ...
					2 Sheljee	4	
Soodasna	Thakoor	Purbut Sing	34	Baurer	1 Wudun Sing ..	11	Soodasna....
Gadwara	Ditto	Gooman Sing, and Himmamut Sing ..	20 37	Chowan	1 Nai Sing	9	Sutiasun and Bhaloosana }
				Ditto	2 Hurree Sing ..	3	
				Ditto	1 Moolajee	3	
Wulasa	Ditto	Mokum Sing	45	Rathore	2 Purtab Sing ..	4	Wulasa
					1 Verunda	11	
Hurel	Ditto	Gooman Sing	21	Purmar	2 Man Sing	8	Hurel
Chandup	Ganetee	Nathoojee, and Jamajee	44 44	Ditto	None		
				Ditto	1 Mobtajee	21	Chandup
					2 Heentajee	18	
				Ditto	1 Jaloojee	20	
					2 Wallojee	14	
					3 Shaloojee	12	
					4 Narbajee	10	
					5 Alsojee	6	
							Total
Ghorasir	Thakoor	Ujub Sing	55	Danbee	1 Goolab Sing ..	13	Ghorasir
Amleera	Ditto	Umur Sing	20	Khant	None		Amleera
Poonadra	Meeah	Umur Sing	15	Mulwana	None		Poonadra
Khural	Ditto	Sirdar Sing	14	Ditto	None		Khural
Satoomba	Thakoor	Sirdar Sing	35	Baurya	1 Ujub Sing	9	Satoomba
							Carried forward.

Gross Revenue.	Tribute to His Highness the Gaekwar.	Kitchens to the Raja of Bidar and other Huk.	Number of Villages.	Superficial extent under Cultivation.		Armed Followers.		Population.
				Begras	Square Miles.	Horse.	Foot.	
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>						
2,74,019 0 0	32,313 15 1	31,625 15 2	688	502,778		500	829	142,361
7,500 0 0	280 4 4	500 0 0	84	81,605		22	65	8,401
2,000 0 0	...	93 1 10	35	24,725		4	21	1,636
12,000 0 0	2,371 1 11	1,056 12 0	40	11,286		35	50	5,308
200 0 0	...	....	3	850				233
250 0 0	....	...	2	570				312
400 0 0	....	69 8 0	2	1,000				332
100 0 0	.	1 4 0	1	200				64
350 0 0	....	143 0 0	1	400				153
20 0 0	..	.	1	500				87
000 0 0	..	125 0 0	8	2,800				605
400 0 0	..	..	2	850				141
200 0 0	..	56 0 0	1	200				216
000 0 0	.	156 13 10	11	2,100				1,502
300 0 0	..	..	1	250				189
50 0 0	..	.	1	100				36
200 0 0	..	43 0 0	5	285				371
50 0 0	....	..	1	50				95
50 0 0	...	..	1	125				113
4,000 0 0	1,030 5 7	967 7 8	23	6,530				3,455
8,000 0 0	2,794 5 2	1,213 0 2	44	10,180				7,663
2,000 0 0	280 4 4	.	8	7,200				2,304
800 0 0	112 10 8	....	16	8,300		2	3	1,548
600 0 0	76 12 3	216 13 8	2	1,000		1	5	883
3,15,504 0 0	30,259 11 4	30,067 12 4	981	600,934	615½	564	973	177,667
10,000 0 0	3,501 0 0	596 0 0	.	67,600		...	....	....
12,166 0 0	316 10 8	...	34	10,050		25	45	9,088
7,000 0 0	375 0 0	....	12	6,000		20	33	2,599
5,000 0 0	1,751 0 0	250 0 0	12	8,000		11	20	2,105
4,000 0 0	401 0 0	588 0 0	18	8,000		7	58	3,268
38,166 0 0	6,344 10 8	1,374 0 0	76	106,250		63	133	17,054

Name of Zemindar.	Name of Talooka.	Title of Chief.	Name of Chieftain.	Year of Age.	Caste.	Names of Sons.	Years of Age.	Place of Residence.
WARRUK KANTA.	Bornowara....	Muttadar	Hurmybhasee and others.. .	..	Kotwal ...	..	..	Brought over..
	Romass	Meeah	Narmeeah	40	Mukwana ..	1 Bajee Meeah. 2 Dada Meeah. 3 Maun Meeah..	80 26 20	Bornowara.. Romass ... Damba
	Damba	Ditto ..	Goolab Meeah Kaloojee and others.. .	15	Ditto ..	None ..	..	Damba
	Jhair	Muttadar	Patell Wanaresee and others.. .	..	Puggee ..	None ..	..	Jhair
	Nirmalee.....	Ditto .....	..	..	Koonbee ...	None ..	..	Nirmalee....
	Total...							
BHAWUR ZILLA.	Mohunpoor...	Thakoor	Dowlut Sing ..	16	Rihwur ...	None ..	..	Mohunpoor..
	Roopaul ...	Ditto	Maun Sing ..	7	Ditto ..	None ..	..	Roopaul ...
	Runasun	Ditto	Wujeh Sing ..	35	Ditto ..	1 Partab Sing 2 Hameer Sing	4 1	Ranasun ...
	Dudalia	Ditto	Lakhmon Sing ..	37	Schotha ..	1 Hurry Sing 2 (Infant) ..	16 1	Dudalia
	Waragam ...	Ditto	Raj Sing	31	Rihwur ...	None ..	..	Waragan ..
	Total...							
SABUR KANTA.	Mansa	Phakoor	Bheem Sing ..	30	Chawia ...	1 Bhubojee...	3	Mansa
	Pethapoor ...	Ditto	Bhowan Sing ..	21	Wagella ...	1 Dayeeaj ...	6	Pethapoor ..
	Wursora	Ditto	Motee Sing ...	38	Chawia ...	1 Keewor Sing. 2 Iall Sing...	13 9	Wursora
	Ellile	Ditto	Dowlut Sing ..	6	Mukwana ..	1 Jetoobhasee 2 Hurrybhasee 3 Dan Sing ..	45 35 20	Ellile
	Prempoor ...	Ditto	Partab Sing ...	10	Ditto ..	None ..	..	Prempoor ..
	Kurolee	Ditto	Zalim Sing ..	28	Ditto ..	None ..	..	Kurolee ...
	Khetawara ..	Ditto	Koobun Sing ..	27	Ditto ..	1 Wujeh Sing	6	Khetawara ..
	Deroles	Ditto	Poonjajeet ...	43	Ditto ..	1 Maun Sing 2 Hurjee .. 3 Hainsenjee .. 4 Jeual Sing ..	23 13 10 2	Deroles
	Tajpoory	Ditto	Umer Sing ..	53	Purmar ...	1 Madhow Sing	22	Tajpoory ...
	Waktapoor ..	Ditto	Hunterjee ..	32	Mukwana ..	1 Unni Sing .. 2 Rattan Sing ..	7 2	Waktapoor ..
	Happa	Ditto	Manajee.....	50	Purmar ...	1 Poonjajee...	8	Happa
	Dedrota	Ditto	Peethoojee ..	80	Mukwana ..	1 Rattan Sing. 2 Manajee	60 65	Dedrota
Total...								
KUTHUMB.	Kuthosun	Thakoor	Ranjee	56	Mukwana ..	1 Kurun Sing..	0	Kuthosun ..
	Nundasa	Ditto	Ditto .....	..	..	..	..	..
	Jakasana	Ditto	Ditto .....	..	..	..	..	..
	Ujubpoora ..	Ditto	Ditto .....	..	..	..	..	..
	Goemanapoera.	Ditto	Ditto .....	..	..	..	..	..
	Jothana	Ditto	Ditto .....	..	..	..	..	..
Samthul	Ditto	Ditto .....	..	..	..	..	..
Total...								
Carried forward.								

Gross Revenue.	Tribute to His Highness the Gaekwar.	Kitchens to the Raja of Bhurhad other Huk.	Number of Villages	Superficial extent under Cultivation.		Armed Followers.		Population.
				Begua.	Square Miles.	Horse.	Foot.	
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>						
38,106 0 0	6,844 10 8	1,374 0 0	76	100,250		08	183	17,054
1,000 0 0	901 0 0	....	8	4,100		..	....	2,803
1,273 0 0	158 5 4	....	11	4,225		1	5	1,436
1,000 0 0	160 0 0	53 0 0	9	13,800		5	5	1,481
2,021 0 0	442 8 0	800 0 0	12	6,158		..	....	2,458
1,614 0 0	682 8 0	500 0 0	5	4,103		..	....	1,925
45,073 0 0	8,070 0 0	2,727 0 0	121	138,636	127½	60	143	27,157
20,000 0 0	4,749 11 2	2,442 0 0	00	30,770		40	4	13,130
3,000 0 0	1,104 13 6	385 0 0	14	18,074		2	13	2,087
7,500 0 0	373 6 2	1,045 14 0	22	33,226		30	2	4,439
2,000 0 0	699 4 0	610 9 5	10	16,200		3	4	2,688
3,000 0 0	....	..	21	23,250		11	9	2,272
35,500 0 0	6,987 3 4	4,483 7 5	127	122,419	112½	80	31	25,516
20,000 0 0	11,754 0 0	....	10	10,300		12	15	9,919
11,000 0 0	5,631 14 10	..	2	3,200		10	8	6,123
8,000 0 0	1,582 14 0	..	0	7,850		30	20	3,158
6,000 0 0	1,863 3 1	400 0 0	5	12,100				3,728
1,500 0 0	187 2 0	50 0 0	8	8,486				1,563
1,500 0 0	513 0 10	100 0 0	3	1,600				921
1,500 0 0	302 9 10	100 0 0	3	2,600				783
901 0 0	518 0 10	50 0 0	2	7,500				964
1,200 0 0	699 4 6	200 0 0	6	5,700				1,332
3,000 0 0	1,118 4 7	522 0 0	4	6,200				1,836
1,600 0 0	1,025 2 9	235 0 0	2	5,500		3	5	951
1,000 0 0	699 4 6	....	2	5,000		2	4	702
57,201 0 0	28,880 15 0	1,717 0 0	53	85,136	78½	57	52	32,089
1,500 0 0	544 3 10	....	3	10,025		18	12	1,040
700 0 0	430 14 0	....	1	2,871		....	....	648
1,000 0 0	623 4 5	....	1	2,338		....	....	784
175 0 0	90 12 0	....	1	1,023		....	....	317
225 0 0	139 10 0	....	1	1,546		....	....	456
5,000 0 0	3,008 1 11	2	5,813		3,127
3,000 0 0	1,773 8 2	1	5,100		1,672
11,600 0 0	6,636 7 1		10	23,716		18	12	8,934

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Gross Revenue.	Tribute to His Highness the Gaekwar.	Kitcheree to the Raja of Edur and other Muls.	Number of Villages	Superficial extent under Cultivation		Armed Followers.		Population.
				Begga.	Square Miles	Horse	Foot	
Rs. a. p. 11,800 0 0	Rs. a. p. 8,006 7 1	Rs. a. p.	10	28,716		18	12	8,953
1,500 0 0	892 5 10	....	5	8,337		31	8	3,358
700 0 0	308 6 11	. . .	3	3,176		4	1	1,149
75 0 0	42 2 2	. . . .	1	912		....	..	217
300 0 0	174 0 4	..	1	2,017		2	1	490
400 0 0	255 14 2	....	1	2 803		3	2	54
50 0 0	25 2 3	.	1	381		..	..	190
75 0 0	48 6 8	. . .	1	1 12		3	2	104
1,000 0 0	446 13 2	120 0 0	1	3,001		5	3	833
700 0 0	390 3 7		3	1,207		3	2	1,171
150 0 0	48 10 5	50 0 0	1	2,22		5	2	417
400 0 0	238 15 8	..	1	2,135		2	1	338
16,954 0 0	9,547 1 3	170 0 0	20	5,627	51½	70	34	17,887
1,400 0 0	1,035 0 2	41 12 0	12	6,044	None	Not ascertained.		1,840
700 0 0	597 1 5	. . .	3	1,080				502
1,200 0 0	997 4 9	....	2	2,078				990
1,450 0 0	1,218 8 6	....	3	3,720				1,195
600 0 0	498 10 11	....	1	2,000				587
1,500 0 0	1,230 3 1	60 0 0	1	400				472
6,850 0 0	5,585 12 10	91 12 0	22	16,930				5,580

Gross Revenue.	Tribute to His Highness the Gaekwar.	Kitchens to the Raja of Bdur and other Huke.	Number of Villages.	Superficial extent under Cultivation.		Armed Followers.		Population.
				Beggs	Square Miles.	Horse.	Foot.	
<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>						
0,850 0 0	5,585 12 10	91 12 0	22	10,930				5,486
600 0 0	503 13 2	. . .	1	940				712
860 0 0	259 2 8	.	2	1,924				534.
900 0 0	612 5 4	93 0 0	1	550				440
2,200 0 0	1,799 2 8	100 0 0	1	3,475				704
1,800 0 0	1,501 10 0	7 0 0	5	5,100				1,775
700 0 0	544 11 4	25 8 0	2	3,264				624
2,700 0 0	2,348 4 1	....	1	2,831				1,167
1,500 0 0	1,210 10 2	....	2	3,840				1,207
800 0 0	643 0 8	....	2	1,677				450
3,500 0 0	3,108 11 2	....	3	5,600				3,583
4,800 0 0	3,798 8 1	161 0 0	8	11,139				3,523
901 0 0	838 15 2	....	2	4,023				1,257
3,200 0 0	2,747 13 8	. . .	1	5,255				1,781
350 0 0	270 3 8	....	2	630				304
2,500 0 0	2,223 4 11	. . .	12	2,733				1,561
1,700 0 0	1,512 7 2	....	3	1,611				1,244
2,000 0 0	1,726 13 1	....	4	8,500				1,313
0,000 0 0	4,875 0 9	....	2	8,747				3,159
43,351 0 0	30,120 0 7	478 4 0	70	88,844	81½	8	5	30,780
13,660 0 0	1,29,483 5 6	45,243 7 9	1387	11 00,526	1 000½	860	1,238	3,11 046

Number of Ploughs and Cattle in the Mahee Kanta, in February 1854.

Names of Zillas	No. of Ploughs	No of Cattle.			Total Cattle
		Cows.	Buffaloes	Bullocks.	
Nanee Marwar	25,823	63,919	37,008	53,227	154,754
Watrak Kanta	4,325	8,426	4,781	9,312	22,969
Rehwur Zilla.....	4,414	11,440	6,729	9,319	27,497
Sabur Kanta	3,170	4,979	5,674	6,562	17,215
Kuthosun Zilla	2,355	4,354	7,130	4,783	16,367
Baviscoe	3,464	8,123	6,022	8,311	22,455
Total. . .	43,551	101,249	67,894	91,414	260,557

Abstract of the Population of the Mahee Kanta divided into 15 Castes, as the same stood in February 1854.

Names of Zillas.	Bharon.	Binjara	Kocur	Reprot	K. olec.	Blacksmith	Carfari	Potter	Messulman	Bhittichan	Goldsmith	Fulani.	Forah.	Kadial	Not Classed	Total
Nanee Marwar.	13,371	9,907	30,568	8,741	61,260	2,705	2,965	3,639	5,020	2,336	783	2,476	1,400	1,103	31,137	177,037
Watrak Kanta	782	1,008	2,870	02	13,480	392	174	411	931	300	65	100	6	57	6,499	27,157
Rehwur.....	1,630	1,521	4,374	2,000	8,484	299	391	506	270	90	103	238	2	207	5,047	25,516
Saber Kanta ..	1,426	3,770	3,845	2,326	5,085	542	354	502	2,946	161	169	328	39	249	9,637	52,039
Kuthosun ...	567	738	5,503	272	3,370	210	230	304	814	190	38	136	15	15	5,300	17,887
Baviscoe	1,108	2,090	2,830	1,143	12,086	350	267	613	512	346	81	145	242	239	8,339	30,780
Total.....	18,890	19,214	49,890	14,630	104,951	4,417	4,386	6,215	10,502	3,441	1,239	3,483	1,794	2,020	65,968	311,046



The Mahee Kanta has the mountainous tracts of Méwar and Waghur on its North and East boundaries, and the territories of the British Government and His Highness the Gaekwar on the South and West. Its superficial extent, divided into six districts, is computed at 4,000 square miles, with a population of 311,046, of whom one-third are Koolees, one-sixth Koonbees, one-eighth Bramins and Banyans, and about one-twentieth part Rajpoots. According to this return, the estimated proportion of cultivated land bears only three-elevenths of the whole, and when it is taken into consideration that there is not one place throughout the Mahee Kanta deserving to be classed as a town, and yet the population amounts to 77, or nearly equals that of Scotland (by the census of 1841) per square mile, and which population, moreover, is almost wholly engaged in agricultural pursuits, the inference may be drawn that the extent of arable land now in use is greatly underrated. With the exception of the Bavisee, and a small portion of another Zilla, no land measurements have as yet been collected, and therefore little reliance can be placed upon this part of the return.

The southern and western parts of the province, including the Zillas of Sabur Kanta, Bavisee, Watruk Kanta, and Rehwur Kanta, are of a level character, and the soil varies from a rich black to a light sandy nature, and generally is very fertile. With the exception of Rehwur Kanta, where irrigation is extensively used, the cultivation is mostly confined to the Khurreef, or monsoon crops, owing to the great depth of the water from the surface making its use for the purpose of irrigation too expensive. The Kuthosun Zilla has an abundance of water near the surface, but it contains so much salt, that it is almost worthless for the production of cereals. The rest of the Mahee Kanta is a succession of hills and valleys. The hills are chiefly covered either with trees, bamboos, or brushwood, and increase both in size and height as the mountains of Méwar and Waghur are approached. The valleys are traversed by numerous rivers, and contain a stiff, fertile, alluvial soil, which produces fine crops of red sugar-cane: large tracts, however, of this abundantly watered land, which is capable of being rendered by proper cultivation highly productive, are remaining waste from the desertion of the inhabitants, or are covered with forest trees (chiefly of teak) and thick jungle. The teak rarely attains any great size, from two causes, those of neglect in allowing it to be partly choked with brushwood, and of improvidence in cutting it long before it has arrived at maturity: that the soil and climate are, however, favorable to its growth is fully exemplified, I am informed, by the existence of some very fine trees near Esree, which have been spared by the Rajas of Edur.

With the single exception of the village of Peethapoor, where Rs. 75,000

worth of fine stamped cloth (which to the value of Rs. 54,000 is exported to China) and Rs. 3,000 of matchlocks are manufactured, the Mahee Kanta may be said to be an agricultural country, as the labour of the mass of the population is almost entirely confined to tending herds and flocks, and tilling the land in the most simple manner by turning over and sowing it, and reaping what nature and the natural fertility of the soil yields.

The principal exports from the Mahee Kanta are large quantities of wood and bamboos for building purposes; stone from Ahmednuggur for erecting temples, of which the chief part are sent to Baroda; cornelians from Amleera; and cloth and matchlocks from Peethapoor.

There are no regular formed roads in this province; but along the principal routes there are what are termed "fair-weather roads," which are rendered passable for carts as soon as the monsoon is over. The chief cart-roads are—1, from Oonderec, *viâ* Edur, Mondeta, and Pall, in conjunction with the Khairwara Road, and which forms the most direct route between Deesa and Neemuch; 2, from Hursol, *viâ* Morasa, Tintoee, and Samlajee, in connection with the Khairwara and Ahmedabad and Doongurpoor Roads; 3, from Edur to Ahmednuggur (which is bridged) in conjunction with the road leading from Ahmedabad to Purantcj.

The seasons, as in the rest of Western India, are divided into three—the hot, cold, and rainy; and the average range of the thermometer at Sadra, in the shade, for the last three years, has been as follows:—

1851..Maximum 90° Minimum 75° Mean 82° Fahr.

1852.. „ 91° „ 72° „ 81° „

1853.. „ 93° „ 72° „ 82° „

and the average of the two hottest and coldest months, viz. May and January, for the same years, was—

May....Maximum 104° Minimum 86° Mean 95°

January „ 82° „ 58° „ 70°.

The register of the Pluviometer kept at Sadra for the same period, gives, in 1851, 29 inches 53 cents; in 1852, 31 inches 32 cents; and in 1853, 29 inches 95 cents. The hot weather usually commences with the second week in March, and lasts until the monsoon, which sets in about the middle of June, and continues till the end of September.

The administration of justice in the Mahee Kanta is in the hands of the petty Chieftains in all matters concerning their own subjects, excepting in cases of homicide (comprehending murder and manslaughter). Civil suits are usually placed before courts of arbitration (Punchayets), and a compromise between the parties is generally the result of such investigations. Burglaries, robberies, &c. are commonly settled (under the authority of the Chieftains) by the restitution of the stolen property, and the payment of a small fine.

There is a Court of Criminal Justice in the Mahee Kanta for the trial of felonies, and other offences of a heinous kind, at which the Political Agent presides, assisted by three or more assessors. All civil and criminal cases, in which the parties concerned are subjects of different Chieftains, are referred to the Political Agent for investigation, who applies the Regulations of the Honorable Company's Courts, as far as is practicable; but in examining the records of criminal trials in the Mahee Kanta, there would appear to be great inconsistencies in the punishments awarded by the same officer for similar offences, but this is accounted for from the difference evinced by parties in regard to intelligence, or excessive and inconceivable stupidity.

Since the British connection with the Mahee Kanta, its inhabitants have enjoyed that tranquillity and confidence which had been so long unknown to them, and with those blessings education has made some progress; but still it is confined to an elementary instruction in reading, writing, and arithmetic among the Bramins, Banyans, and some few others, including about one-half of the children of the present Chiefs. In the absence of any certain data to give an authoritative statement of the number of schools and attendants, the following result of my inquiries will, I believe, be found to be nearly correct. The schools are reckoned at between 55 and 60, and the number of scholars at 2,400. The number of boys in this province under the age of sixteen are stated by the last census to be 57,647, and if the years between eight and sixteen are considered as those proper for school attendance, there ought to be at least 11,529 boys receiving tuition, taking a calculation of two-fifths, and which is rather below the proportionate average of those above to those under eight years of age. At present, the great difficulty of extending education in the Mahee Kanta, arises from the impossibility of procuring well-conducted and properly trained persons as teachers in the village schools; but, it may be expected by means of the School Establishments under the superintendence of the Political Agent, that this evil will be remedied to a considerable extent.

Vaccination is progressing very favorably in the Mahee Kanta, and the Chiefs have already engaged to pay the expenses of five Assistant Vaccinators, and arrangements are nearly completed for the entertainment of a sixth.

The prevalent diseases are intermittent fevers, dysentery, diarrhoea, cholera, small-pox, measles, liver complaints, and enlarged spleens. Small-pox is an annual visitation, and carries off vast numbers. Cholera appears about every three or four years, but its ravages are not so great in the Mahee Kanta as in districts where the population is more concentrated.

MISCELLANEOUS INFORMATION
RELATIVE TO THE
EDUR STATE AND ITS DEPENDENCIES.

Submitted to Government on the 21st September 1821.

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BY
MAJOR WILLIAM MILES,
EMPLOYED ON POLITICAL DUTY

From Major WILLIAM MILES, employed on Political Duty,

To JAMES WILLIAMS, Esq., Resident at Baroda.

SIR,

In obedience to the orders of Government, I have the honour to transmit detailed lists of the dependencies of Edur, comprising the Putas of the Bhayat or relations of the Raja; his Putavuts or Putayuts; those of the former Raos of Edur; the Koolee Chieftainships in their neighbourhood; and the districts of Malpoor, Pola, Danta, and Gudwara; with such notices respecting their history, revenue, and population as I was able to obtain during my deputation to the Mahee Kanta.

The Chiefs and Karbharees of Edur, its Putas, Ahmednuggur, Megrej, Malpoor, &c. evaded every attempt I made to procure from them any details regarding the state of their respective Talookas and districts; the people of the country supplied this information in some cases, and I trust their reports will be found nearly correct.

The dependencies of Edur extend from the Sabar Mutee River, or rather the district of Gudwara, to Kuntaloo, and more East and West and North and South from the vicinity of Pol to Bayer.

This space includes the possessions of some petty Chieftains, who may be considered independent, although they pay tribute to Edur, and also a part of the dependencies of the British Government, which are intermixed with those of Ahmednuggur, &c. It is bounded on the North by Danta and Serqhee, East by Doongurpoor or Bayer, and South and West by the territories of the British Government and the Gaekwar.

The Edur territory is divided between the Raja, his Bhayat and Putavuts; the connexion subsisting between these will be shown by the accompanying copies and translations of grants.* The accounts of the Rehwurs and Sesodias will show their statements regarding the nature of their relations with Edur; these are called Putavuts of the Raos of Pola.

The names of the Edur brotherhood, Joda, Chumpavut, Compavut, Jetavut, Oodavut, Run Mulote, &c., are derived from those of the fourteen sons of Rao Choondée, or Chaundee, of Jodhpoor. The Raja of Edur is himself a Joda. His Putavuts are Chowans, Bhatees, and some Musalman Sipahes: his Karbharees, Gosains, Charans, &c. also enjoy towns for their services or salaries; some of these are in Puta and some in perpetuity.

* Vide pages 108 and 109.

It does not appear that the Bhayat, such as the Chaudharys, &c., are understood to have any prescriptive right or claim to their Putas beyond the pleasure of the Raja; but as the resumption of any of them depends on his ability, and as it would excite much distrust in the other relations and Putavuts, it has but seldom, I believe, been attempted: the remainder of the Putas, being given in lieu of pay or for services, are resumable at pleasure, or may be forfeited by any breach or failure in the conditions under which they are held.

The Putavuts of the former Raos of Edur, now Chiefs of Pola, are said to have been twelve in number: these had Putas of about twenty-two towns and villages each. Some have most probably been partitioned among the Edur Chiefs, but those whose Putas remain wholly or in part, are—

Pol	The Putavut Rathoies.
Walasun	Ditto ditto.
Gambose	Ditto ditto.
Mohunpoor	The Putavut Rehwurs.
Surdoee	Ditto ditto.
Gorewara	Ditto ditto.
Roopal	Ditto ditto.
Runasun	Ditto ditto.
Dhudhalia	The Putavut Sesodia.
Koochki	Dablu.
Dhurol ..	Waghla.
Poseena	Ditto.
Kuntaloo	Now held by the Chief of Ahmed-nuggur.

There are also some single towns held by grants from the Raos of Pola, as Nadisun, Dhumbolia (the Chief a brother of the Rao of Pola), Servuna, Veerābur, Paloo, &c.

The territory of the former Raos of Edur appears to have been much more extensive than it is at present. Khyraloo and Pranti are said to have belonged to Edur, and a large portion of the districts of Doongurpoor and Oodipoor. The towns and villages depending on Edur at that period are reported to have amounted to 616.

The Koolees of the Pungunas of Pranti, Dehgaum, and others, I have been informed, paid a Sulamee to Edur some years ago. It does not appear to have been claimed of late.

A share of the revenue of Gadwara belongs to the Raja of Edur, who also makes Moolukgerees collections both in that district and in those of Pranti and Poseena. All these claims have been lately acquired.

The revenue of the Raja is loosely estimated at Rs. 50,000 per annum, exclusive of his collections of Kucheree, Veeras, &c. This amount depends more on his power to exact than on any scale of assessment, and is therefore very variable. The total amount may be about Rs. 100,000 per annum, the Meratta tribute separate.

The country, although possessing every advantage of soil, water, and climate in an eminent degree, is in some parts a mere wilderness. This desolation appears the result of the dissensions prevailing in this unhappy territory, and can only be removed by the restoration of order.

A peculiar feature in the country depending on Edur and adjacent, is the exceeding abundance of the Mowra or Mowa, Mango, Khirni, and other fruit trees.

In many parts the soils return ninety for one in good seasons. The statements I have procured of the average returns of grain, and the quantity of seed required, are as follows:—

Grains.	Quantity of Seed required.	Return.
Bajri	5 Seers for Beega ..	50 to go for 1.
Muth	12½ Ditto ditto ..	
Wheat	2½ Maunds ditto ..	20 to go for 1.
Barley	2½ Ditto ditto ..	12 ditto.
Gram	20 Seers for ditto ..	25 ditto.
Goreed	10 Ditto ditto ..	20 ditto.
Rice	6½ Ditto ditto ..	15 ditto.
Jowari	10 Ditto ditto ..	60 ditto.
Coarse Rice	13 Ditto ditto ..	40 ditto.

In the black and loamy soil of the country between the Sabur and Haut Mutee Rivers the produce is greater, and the quantity of seed required less than in other parts.

The general shares of crops taken by the Government in the Edur Talooka are one-fourth for the Vursadee or rainy season, and one-fifth for the Oonalee or dry season.

In some districts the proportion is one-sixth and one-seventh for each of the above seasons: the difference, however, appears to arise chiefly from contracts made with the cultivators. There are probably some other small deductions from the share of the cultivator, but I have no precise information regarding them.

The commerce between Méwar, Malwa, and Guzerat, through the dependencies of Edur, is very considerable. It is chiefly carried on by Vanjara and Charans. The carriage is mostly bullocks, as the roads in this mountainous tract will not admit the passage of carts. Notwithstanding the bad faith of

the petty Chiefs in this neighbourhood, and the general unsettled state of the country, the enterprise of the merchants overlooks all obstacles, and they press on with their goods, although certain in some cases of being plundered. The commerce is, however, restrained from these causes, but with precautions might be much increased.

The chief roads are Tintocce and Megrej ; there is also a road from Portagur and Pola to Edur. The articles they bring to Guzerat are cloth, cotton, iron, opium, ghee, Soorungi, Mujeet, and other dyes ; also sugar, rice, and other grain. The exports from Guzerat are salt, tobacco, cocoanuts, oil, betel, spices, dates, almonds, raisins, silk, specie, &c. &c.

The mountainous nature of the country, and its intersection by so many rivers, render it unfavourable for military movements ; and the Kings of Guzerat (Mahomedan), although their wars with Edur were frequent, never, that I can discover, ventured to remain in the field, in this neighbourhood, during the rainy season, nor could they ever penetrate the hills north of Edur, where the Raos always found a secure asylum.

I have the honour to be, &c.

(Signed) WILLIAM MILES.

Pahlunpoor, 21st September 1821.

HISTORY OF EDUR.

The Charuns and Bhats relate, that the original Sovereigns of Edur, like those of most of the remaining parts of Guzerat, were Bhulsor Koolees. The last Chief of this tribe or class was named Sambla. Being a debauched and vicious man, his ministers conspired against him, and invited Rao Sonug of Saemetra, the great ancestor of the Raos of Pola, to their aid. This Chief killed Sambla, and took possession of his territory.

About twelve generations of this family are reckoned to the expulsion of Jugunnath, the last Rao of Edur.

There is no history of any part of Guzerat, to be relied on, which is of a period anterior to the invasion of the Mussulmans. In those extant in the books of the Vyvasas, or genealogists, the facts are so obscured by fable and poetical license, that it is impossible to distinguish or separate them, and it appears lost time to give them any consideration.

The first authentic account of Edur I have been able to procure, relates that in the reign of Sooltan Alla Ooddeen of Delhi, the Rao of Edur (whose name is not mentioned) was besieged by Zuffur Khan, viceroy of Guzerat, and that in that year he made his peace with the Khan by presenting a handsome Paishkush.

In Hijree 800 (A. D. 1397) Edur was again besieged by Zuffur Khan and his son; but in 801, intelligence being received of the advance of Timoor towards Delhi, they made peace with the Raja, who paid them a sum of money, and they returned to Puttun.

In 814 (A. D. 1411) the Raja of Edur, Run Mull, and some rebellious Mussulman Chiefs, assembled with their troops at Morasa, and Sooltan Ahmed marched against them and besieged them in the fort of that town. The fort being taken, Run Mull fled to Edur, where he made his peace by plundering his former confederates and giving up the property to the Sooltan.

In the year 829 (A. D. 1425) Sooltan Ahmed again marched to Edur. The Raja, Poonja, fled to the hills, and the next year the Sooltan built the fort of Ahmednuggur.

In 831 (A. D. 1427) the Sooltan's troops being out foraging, were attacked by Poonja, who defeated them and captured one of their elephants. The Rao, after this success, retired; but the defeated party having rallied, followed and came up with him just as he had entered a pass formed by a steep rock on one side and a deep ravine or precipice on the other. The Rao, at this time, was driving the captured elephant before him, but the Feelban, or keeper, hearing a noise in the rear, turned the elephant round, and the Rao's horse taking fright, leaped down the precipice, and he was unfortunately killed. His body was found some days after by a wood-cutter, who cut off the head and brought it to the Sooltan.

In 849 (A. D. 1445) Sooltan Mahomed marched against Edur, and the Rao as usual fled to the hills. He, however, sent his daughter to the Sooltan, who being much pleased with her, desisted from his enterprise.

The Rao appears to have remained quiet during the reign of Mahomed Biguri, as no mention is made of any expedition against him from 863 to 917.

In the year 918 (A. D. 1512) Bheem, the son of Bhaun, Rao of Edur, rebelled, and Air-ool-Moolk was sent with a body of troops against him by Moozuffur, King of Guzerat. The Rao defeated this Chief, and killed his brother; but Moozuffur, who was at Morasa on his way to Malwa, on receiving the intelligence, immediately returned and totally destroyed the City of Edur. The Rao fled to the hilly country, north. Moozuffur being, however, desirous to proceed to Malwa, on receiving a large sum of money made peace with him.

In 920 (A. D. 1514) on the death of Rao Bheem, his brother, Rai Mull, supported by the Rana of Chitore, usurped the government of Edur, expelling Bhar Mull, the son of Bheem.

The Sooltan, greatly offended at the interference of the Rana and the presumption of Rai Mull, ordered the Killedar of Ahmednuggur to establish Bhar Mull and expel the usurper; and in Hijree 923 (A. D. 1517) many actions were fought with Rai Mull, but without any decided advantage on either side.

In 926 (A. D. 1519) Nizam Khan, who had the title of Mobariz-ool-Moolk, being Governor of Edur, a Bhat came to his Durbar, and inquired how long he expected to be allowed to remain there? insinuating that the Rana of Chitore and Rai Mull would soon come and dispossess him of his government.

Nizam Khan, a brave but violent man, immediately ordered a dog to be tied up at the Durbar, and desired him to tell the Rana he should consider him no better than that dog if he did not come.

The Bhat returned to the Rana, who was much incensed at the message, and collected an army of 40,000 men, with which he marched against Edur. Nizam Khan, not having received any reinforcements, had only 900 men to oppose this force, and he therefore retired to Ahmednuggur. 100 horse, however, remained in Edur without his knowledge, and on the arrival of the Rana were all slain, fighting manfully.

The next day the Rana moved on to Ahmednuggur, and Nizam Khan, with the garrison of that fort and his own troops, amounting in all to 2,400 horse and foot, marched out to meet him. This small body drove the Rana's advanced guard upon the main body, which also fell back to a considerable distance.

That part of Nizam Khan's detachment, however, which had remained in the rear, losing sight of the rest, and supposing them all killed or taken prisoners, gave way and fled; and Nizam Khan and his companions, on their return, finding Ahmednuggur deserted, retreated to Pranti.

The Rana, after taking possession of Ahmednuggur and plundering Burnnuggur and Visulnuggur, returned to his own territory, whither he was shortly after followed by a large army from Guzerat, to retaliate the injury he had done in his expedition.

In the year Hijree 937 (A. D. 1530) Sooltan Bahadoor led an army into Bayer, and the Rajas of Edur, Doonguipoor, &c. were present, and served in his camp.

From this period the Kings of Guzerat were so much occupied with the conquest of Malwa, Chitore, and the invasion of the Moguls under Hoomayoon, that they had no leisure to complete the reduction of Edur, which they contemplated at some periods. There is little doubt, however, but that they derived a considerable tribute from the Rao; and in the reign of Mahmood II.

the Rajpoots had become troublesome, detachments of troops were sent to suppress them in the country Edur, Seroohee, Doongurpoor, Banswara, etc., which they did without opposition.

From this period I have not been able to obtain any written authorities respecting the history of Edur.

About Sumvut 1712 (A. D. 1655) the last Rao of Edur, Jugunnath, from the dissensions of his brethren and Chiefs, appears to have lost all control, and is said to have been compelled to abandon Edur by Mooraud Buksh, then Soobhadar of Guzerat.

A Desye was afterwards placed in charge of Edur for some years.

In Sumvut 1785 (A. D. 1728) Anund Sing and Raee Sing, two brothers of the Raja of Jodhpoor, accompanied by a few horse from Vamo and Pahlunpoor and the Kooles of Gadwara, took possession of Edur without much difficulty. They are said to have had an order from Delhi; but the truth seems to be that they were invited by the state of the country, and most likely assisted by the Maiwar Princes, who at that period held the Soobhadaree of Ahmedabad.

Some years after, at the instigation of the Desye abovementioned, who appears to have been displaced by the Marwarees, an officer in the service of Damajee Gaekwar, named Buchajee Duvajee, was despatched on the part of the Peshwa to take possession of Edur, which, assisted by the Rehwur Rajpoots, the servants of the late Rao of Edur, he did. Anund Sing was killed in an engagement fought for the recovery of Edur about Sumvut 1809 (A. D. 1752), and Buchajee, after leaving a detachment there, returned to Ahmedabad.

Rai Sing, however, collected a force, and again obtained possession of Edur. He died in Sumvut 1822 (A. D. 1765).

Sew Sing succeeded his father Anund Sing, and is said to have governed near forty years.

Sew Sing had five sons—Bhowani Sing or Laljee, who succeeded him; Soogram Sing, who received the Puta of Ahmednuggur; Zalin or Jalim Sing, who received the Puta of Morasa; Indur Sing (no Puta); and Ummur Sing, who received the Puta of Gorwara.

Bhowani Sing governed only one month after the death of his father, and was succeeded by his son, Gumbheer Sing, in Sumvut 1849 (A. D. 1792). Gumbheer Sing had one son, named Oomed Sing, or Laljee.

The Raos of Pola, who are also Rathores, since the accession of the present family have gradually sunk into insignificance; they possess the mountainous Kooles country north of Edur, and pay a tribute or Salamee to the Raja.

Form of a Puta, or Grant, from the Raja of Edur.

Maharaja Gumbheer Sing, and his son Omed Sing, whose words are like those of the Devta, of their good-will bestow this Puta on Kullian Sing Bhawani Sing, the details of which are—

Vunniad	} Purguna Morasa.
Modursema	
Jalodur	
Mooroo	
Mohodi	
Nagri	

And the Sulamee of Sakri, Rs. 151, every year, all seasons; and all collections, Mangn, Vass, Veeras, fruits, &c. agreeably to this Puta, are to be enjoyed by you; and you are to perform all duties as commanded by the Maharaja.

These towns are given to you without, or in lieu of pay;* the Durbar will not exact any other conditions. Ordered—Edur, Kartik Vud 9th, 1874.

(Signed) PURTAB JUSS KURIM.

Form of a Puta from the Chief of Ahmednuggur or Morasa.

Maharaj Purbap Sing, &c., of his good-will or kindness, bestows the following Puta on Kullian Sing, Rathore, of the town of Jalodur:—

The Town of Mooroo, Sulamee Rs. 351.

„ Mulodi.

„ Modursema.

And the customs of Vunniad, excepting the 4th or Chouth of Mulpoor, and the produce of Wauntas the property of Solunki, Hindoo, and all the remainder of the collections are yours.

Agreeable to this Puta, three towns and the Sulamee are given to you, and you are to perform the service of the Durbar, as ordered. You are to do service with 10 horse at your own expense. The Chouth of Vunniad, belonging to Malpoor, and the 4th of the Wauntas will be enjoyed by Solunki, Hindoo; but excepting these, all other collections are yours. No other conditions will be exacted. You are to perform service with 10 horse. 5 horse are to be always ready, and in cases of emergency 10 horse.

This Puta is given without (or in lieu of) pay, and you are to perform the service of the Maharaja. Morasa, Sumvut 1871, Poush Shood 15th.

PAREKH VENKY DAS.

* There is some doubt respecting the meaning of this passage.

Form of a Kurum Joria Puta, or Grant, from the Raja of Edur to the Members of his own Family.

Gumbheer Sing, Raja of Edur, &c., and his son Oomed Sing, to Kurum Sing. We have arranged the limits of our possessions, the list of which is as follows :—

[Names wanting].

In this mode a settlement has been made, and I have given you the towns or Putas as above specified. Enjoy them therefore. You are to perform service at the City, or Fort of Edur. Preserve the inhabitants of your district in comfort and peace. You may go and come in any parts of my Purgunas without any apprehension of danger. My word is given for this. The security for 10 years is [name wanting]. He will take care the articles are not infringed. By order.

True translations.

(Signed) WILLIAM MILES.

Edur Towns and Villages, Khalsa.

Names	No of Houses	Revenue	Fighting Men.	Remarks.
		<i>Rs.</i>		
Edur	2,500	18,000	500	60 horses.
Sabli	1,000	1,500	100	Rajpoots.
Choorwar	400	1,300	50	
Baroli	250	1,600	50	
Jhoomsun	150	1,000	60	Meroo Jemadar.
Galooria, Great	1,000	3,000	100	
Vurah	2,000	9,000	100	
Eklaroo	100	400	100	
Lalooria	125	1,700	..	The Puta of the Minister.
Puuroo	50	900	..	
1/2 Roodirdi	45	800	25	
Sahebpooora	20	100	..	
Vussye	500	2,000	40	
Hanterwoo	150	..	..
1/2 Plechori	100	300	..	1/2 belonging to Vullasur.
Bilooria	600	5,000	100	
Cholasun	150	400	100	
Bhootio	50	600	15	
Kheri	400	1,600	50	
Waritha ... ..	..	500	..	
Sambulwara	50	250	40	
Sampawara	100	900	25	
Panole	100	650	50	
Desotur	200	1,200	50	5 horses.
1/2 Bhootawur	70	700	..	
Oorro	75	300	30	Rajpoots.
1/2 Sower	50	500	..	
1/2 Chamoo ... ..	..	..	..	1/2 Muddun Sing.
Kurriadrao	125	1,500	50	
Bhaderdi ... ..	..	..	..
Total	10,340	58,250	1,585	65 horses.

List of Towns given in Puta, &c. by the Raja of Edur.

Names.	No. of Houses.	Revenue	Remarks.
		<i>Rs.</i>	
Booreedro ...	250	...	Gopal Sing Chowan.
Babsur ...	100	1,000	Noosrut Khan Thoour.
Dantoli ...	50	300	Subdul Khan Kokhur.
Lalpoora ...	100	1,000	Gosain Maunigar.
Sye ...	50	300	Adania Vallasur.
Desun ...	...	...	Vissun Bharati.
Oomedpoora ...	100	1,500	Balwuntgur.
Khuski ...	30	..	Munni Bhaali.
Chapi ...	30	...	} Dunnoodur Bhut.
Larpoor ...	100	400	
Chitrori ...	125	1,200	Runchore Bhut.
Budureser ...	100	4,000	Bucha Jamautdar.
Kumbooi ...	...	...	Waugjee Bharote.
Warohi ...	...	..	Juggoo Bharote.
Chudasun ...	..	400	A Bhat.
Hinglaj ...	...	...	Sasun Targula.
Kirperio ...	...	..	} Misai Ram Kayut.
Shelasun ...	...	..
Rawul ...	...	...	† Sasun.
Eesurwara..	..	..	A Charun.

The share of produce of the land depending on the Town of Edur is said to amount to about

	Rs. 5,000
Veeras or Taxes .	5,000
Maundri	3,300
Rahdari	1,300

Rs. 14,600

Other collections 3,400

Rs. 18,000

Share of the crops in the Edur Talooka, Vursadee 1-4, Oonalee 1-3, Dereabad or Sowayabad.

Puta of Ahmednuggur, Chief Kurim Sing.

Names.	No of Houses.	Fighting Men.	Revenue	Remarks.
			<i>Rs.</i>	
Ahmednuggur ...	1,500	100	7,000	40 horses.
Harcree ...	250	50	3,000	
Gudooroo . . .	150	50	1,500	
Nekoaroo ...	200	100	2,500	
Kunkueh ...	100	25	1,300	
Beruna ...	250	25	1,500	
Yurawara ...	60	25	1,000	2 horses ; Sankla Vania.

Names.	No. of Houses.	Fighting Men.	Revenue.	Remarks.
			Rs.	
Jumuka	100	60	1,000	Manjee Thakore.
Vanuri	100	250	400	
Watroo	30	20	200	
Parburoo	25	10	300	
Paunpoor	30	20	400	Moonshee Chota Khosial.
Nawoo	40	10	400	
Bullochipoor	30	10	300	
Rajpoor	60	20	400	
Dehman	20	...	400	Debye Oochal.
Jadal	100	60	1,000	Walu Bharote.
Aroroo	30	10	250	
Kutwaroo	40	20	400	
Wuktapoor and its dependencies	190	150	2,700	5 villages.
Wurali	40	40	60	
Soorpoor	25	20	150	
Sindi	20	10	200	Bharote Wala Engut. Bharote Haulti.
Hetal	20	10	200	
Dongri	50	25	400	
Wassunoo	10	...	100	
Total	3,470	1,120	27,060	
Dawur	300	Thakore Tuktojee
Elole ... ..		...	800
Rampoor ... ..		...	150
Chirawala ... ..		...	250
Kuroli	300	Thakore Santajee.
Deroli ... ..		...	250
Ansroria		400	100	
Aspoor ... ..		...	500
Tajpoor	400	Gumjee .. 7 Wasses.
Haloo ... ..		...	...
Katwaroo ... ..		...	...
Total		400	3,050	

Kooloor paying Kitcheree.

Revenue details :—

Muratha tribute or Ghansdana	Rs. 11,000
Customs	3,000
Kitcheree	3,050
Malvera	24,060
Total	Rs. 41,110

NOTE.—Kuntaloo, at present subject to the Chief of Ahmednuggur, contains about 7 villages inhabited, and the revenue is about Rs. 2,000 per annum.

Purgana Morasa, depending on Ahmednuggur.

Names.	No. of Houses.	Revenue.	Fighting Men.	Remarks.
		<i>Rs.</i>		
† Morasa ..	3,000	4,250	1,000	20 horses.
Doogurwara ..	250	1,750	50	5 ditto; Puta.
Amlye ..	40	200	40	
Boorudi ..	40	250	50	
Bhilaora ..	60	700	30	
Shikoo ..	125	3,000	100	
Antisroo ..		60		
Amode ..	..		
Kihioh ..	..		
Shircole ..	200	2,000	100	5 horses.
Monkoo ..	40	200	30	
Goolsoondrao ..	20	200	25	
Russoolpoor ..	..		..	Deserted.
Pahlunpoor ..	..	125		Sasun.
Olervoo ..	80	500	25	
Moonshiwara ..	100	1,200	40	
Dawlutpoor ..	20	200	..	
Pheralf ..	80	700	125	
Jhaladur ..	40	200	60	
Kookapoor ..	60	800	30	Sasun Nathdwara.
Mulode ..	..	80		
Nadri ..	..	..		Deserted.
Modursamoo ..	..	..
Vanniad ..	..			Juma Sirkar.
Shinawass ..	..		
Gawut ..	..		
Mihiole ..	..	..		Deserted.
Konoo ..	..		
Sewari ..	..		
Ramanoo ..	..			Deserted.
Chowgaumra ..	..	..		Ditto.
Charunwara ..	40	50	80	
Sungpoor ..	..			Deserted.
Dhorewari ..	25	100	20	
Akrond ..	150	1,500	125	
Subbulpoor ..	300		..	
Nakroo ..	..			Deserted.
Khulippoor ..	..	100		Dyaram Desjee.
Moroo ..	..	25		
Gurali ..	..	..		Deserted.
Julalpoor ..	..			Ditto.
Panchi Kore ..	..	..
Kunjooris ..	..	25		
Tulavi ..	..	..	..	Deserted.
Pawoo ..	..	..	..	Ditto.
Vusadroo ..	25	200	20	
Kherawara ..	25	250	20	
Orela ..	..		..
Damaio ..	20	100	15	
Old and New Alipoor ..	..	..	..

Names.	No. of Houses.	Revenue.	Fighting Men.	Remarks.
		Rs.		
Budrotia	10	25	10	Deserted. Ditto.
Alia	
Surkuri	
Sairo	500	..	
Vusava	175	..	
Koorikha	80	..	
Kolewara	32	..	
Dunhoroo	550	..	
Kurodeo	100	..	
Hamsabad	125	..	
Kowoo	25	..	
Saoroo	25	..	
Koti	50	..	
Total	4,695	22,302	2,195	30 horses.

Purguna Bayer, depending on Ahmednuggur.

1/2 Bayer.	Tatwoo.	Bahrole.
Chowila.	Vusadrao.	Barkisun.
Kurodroo.	Seomlade.	Akunpoor.
Chabaow.	Dehgaumroo.	Balpoor.
Bhookhili.	Lank.	Sunkwani.
Balor Timboo.	Vudari.	Dhurumri.
Prantweti.	Chamarpoor.	
Kotroo.	Sersoh.	

Purguna Megrej, depending on Ahmednuggur.

Names	No of Houses.	Fighting Men.	Revenue.	Remarks.
			Rs.	
Megreji	250	50	4,000	
Battiwar	100	250	150	
Sesodrao	20	15	200	
Oodwoo	40	100	100	
Lalorio	30	20	200	
Bhimapoor	60	300	200	
Paisale	20	20	60	
Kasawara	20	20	60	
Eplora	30	100	260	
Wapenco	20	25	60	
Rekul	40	10	300	
Dhoondo	40	125	40	
Wangpoor	20	30	60	
Ramgurri	20	15	150	
Moondri	20	16	150	
Rayawara	20	30	100	

Names.	No. of Houses.	Fighting Men.	Revenue.	Remarks.
			Rs.	
Bhowal	20	25	60	Deserted.
Paleo	15	20	80	
Kurodli				
Total	785	1,170	6,170	

Detail of revenue and collections :—

Customs	Rs. 1,500
Sulami to Mori, &c. . . .	1,000
Ghansdana tribute	2,500
Kitcheree attended	700
Land and taxes	3,470

Total . . Rs. 9,170

District of Malpoor, Thakoor Rawul Tukht Sing.

Names.	No of Houses.	Fighting Men	Revenue.	Remarks.
			Rs.	
Malpoor.. . .	200	20	4,000	7 horses.
Koombarun .. .	60	50	650	
Santurdo .. .	70	20	900	
Bhimpoor .. .	25		100	
Balikpoor .. .	15	10	40	
Chowrio .. .	20	10	70	
Mihyapoor .. .	30	15	350	
Purria .. .	25	10	300	
Tukhtpoor .. .	25	15	200	
Sampoer .. .	20		200	
Bhimpoor .. .	25		200	
Nanawarao .. .	100	25	650	
Jysinghpoor .. .	30	20	400	
Purhoroo .. .	25	15	400	
Wankavirdoo .. .	20	25	160	
Old Rukwara .. .	20	15	180	
New Tukhtpoor .. .	20		100	
Tipranoo .. .	50		350	
New Rukwara .. .	10		90	
Kaswara .. .	30	20	275	
Nówoo .. .	10		65	
Rukhoree .. .	25	15	175	
Govindpoor .. .	25		75	
Mewroo .. .	30		400	
Angora .. .	40	100	400	
Maharwoo .. .	20		155	
Soonikpoor .. .	15	10	90	

Names.	No. of Houses.	Fighting Men.	Revenue. Rs.	Remarks.
Phugoria	10	..	62	Deserted.
Barianoo .. ..		..	..
Pariboo .. ..		..	130	
Maunvanoo	20	..	..	Deserted.
Matitamba				
Total	1,015	395	11,167	
Mugori	100	60	500	2 horses.
Kusaroo	25	20	200	
Mustori	40	15	250	Three brothers, Goolam Sing, Prithee Sing, and Andajee, divide the revenue of these towns between them.
Lalooria	15	10	50	
Nuvoo	20	10	100	
Andhari Wari	15	10	60	
Bamroroo	20	30	90	
Bhutwaras	20	10	70	
Mowaroo	25	60	30	
Akuho	20	15	60	
Joonparioo	25	10	80	
Grand Total ..	1,310	645	12,657	

The Chief of Malpoor pays Rs. 500 to Morasa, but collects a Chouth in the towns depending on Ahmednuggur in that Purgana.

Peshwa's former claims	Rs. 300
Gaekwar tribute	400
Morasa	500
Bhayat	1,490
Thakore	9,967
	Rs. 12,657

Of the foregoing sum, the customs amount to Rs. 3,900, and land Veeras, or taxes, to Rs. 8,757.

Towns and Villages in the Puta of Mehadasun, Thakoor Ajeet Sing Jodi.

Names.	No of Houses	Revenue. Rs.	Remarks.
Mehadasun	100	..	
Lembooi	73	..	
Boori	15	..	Koolies.
Komapeoor ... ..	..	..	Maun Sing.
Raigurh	30	..	
Pulliapeer ... ..	..	..	Deserted.
Kumbesur ... ..	..	..	Lalljee.
Watroo ... ..	..	..
Rampoor ... ..	..	..

Six towns of this Puta are excused from paying the Ghansdana tribute. The Puta

originally contained 6 villages only. Mohkum Sing, the first Patavut, received his Puta from Aound Sing.

The dependants of Mohkum Sing were—

Inder Sing,
Khomaun Sing,
Jye Sing,
Futteh Sing, and
Ajeet Sing.

Chandernee Puta, Thakoor Subbul Sing Chumpavut.

Names	No. of Houses.	Revenue	Remarks.
		Rs.	
Chandernee	400	..	Now nearly deserted.
Kullekoo	
Kheie	
Bhumpurroo	
Naroroo	
Kotroo	125	...	
Kulodra	
½ Hursoli	12 towns, ½ share.
Veerpoor	Jylajee, Chumpavut.
Mhow	300	...	} Gopal Sing, Chumpavut.
Khiraje	
Chetreroo	} Vupjee and Munroojee.
Nandoje	
Luknoli	
Hutnoli	
Poosri	
Wankaneer	} Dhurat Sing, Chumpavut.
Dholawani	
Koomapoor	
Ghati	
Dewodur	
Thorudi or Toira ..	400	..	Paharjee Bhattesewin, with 3 other towns.
Jeytpoor	Mhow.
Muneya	Rugoonath Sing, Bhatti.
Vejpoor	Dhurut Sing, Chumpavut.
Chiberoo	Chundajee, Chumpavut.
½ Bhootawur	Sesodia Rupjee, the Raja of Edur, assumed half this town last year.
Kantaroo	

Tintooe Puta, Thakoor Kunal Sing, Chumpavut, attached to the Chanderneer Puta.

Name.	No. of Houses.	Revenue.	Fighting Men.	Remarks.
		<i>Rs.</i>		
Tintooe	400	10,000	75	17 horses.
Bhatnawara	125	2,000	30	
Khironcha	60 *	600	25	
Bhowanpoor	50	500	30	Kullian Sing, Chumpavut.
Samulpoor	20	150	45	
Blitali	175	2,000	70	4 horses; Pudmajee, Chumpavut.
Sulami Roopal	.....	150	....
Ditto Rooderdi, and 3 other towns	.....	77	....
Koochki and its dependencies	.....	100	....
		15,577		

The foregoing lists show the number of towns and villages in the Chanderneer Puta at the death of Sooruj Mull, the father of Subbul Sing, about forty years ago.

Subbul Sing is said to possess a very moderate share of understanding, and from his bad management, Futteh Sing, Thakoor of Mhow, subsequently assumed the chief control among the Chumpavuts. Futteh Sing died in Sumvut 1861, and Anaur Sing succeeded him, and also died, in 1875. Gopal Sing, his son, is an infant, and the affairs of this quarter have since fallen into great confusion. Gopal Sing is about fifteen years of age.

The Puta of Chanderneer has lately been partitioned from some quarrel between the two eldest sons of Subbul Sing, Mauljee, and Shamjee.

The partisan of the first is Kunkajee, the Chief of Tintooee. The Raja of Edur, and Bhrut Sing of Wankaneer, have taken part with Shamjee. The result, after much disturbance and bloodshed, has been the assumption of the town of Khere and half the Purguna of Hursol by the Raja of Edur, with the consent of Kunkajee, who has taken charge of the remainder of the Puta.

The proprietors, nearly destitute of support, complain of the conduct of all parties.

List of the Compauit Putas depending on Edar.

Names.	No. of Houses.	Revenue.	Remarks.
		<i>Rs.</i>	
Kapria	200	.. .	} Doorjun Sing, Compavut.
Messun	
Sherepoora	
Gadoo	
Bhowangud	
Meluvava	
Sarapoor	
Eetre	} Arjoon, the son of Nahar. King Compavut.
Poshina	
Roowach	} Deserted. Morasa Talooka.
Ohumpoo	
Rampoor	} Wujhi and Sungram Sing, Compavuts.
Shrkoo	
Oonduni or Oonduri	} Vuddan Sing, Compavut.
Phulassun	
Patlio	} Alhi Sing, and Karunjee, Compavut.
Share of Gudwara	700	
Hitto Hudole	} Dewjee Ran Mulole. Soorjee.
Chumpulpoor	
Munniore	} Gunnesh Sing. Gajajee.
Kooksun	
Vaun	} Thakoor Goolab Sing, Jeta- vut. Two
Vuddiari	
Netramli	} Wassea, one Bramin and one Rajput.
Danamun	
Mathasohio	} .. .
Seo Gnd	
Buthoria	} .. .
Thurawass	
Maher	} .. .
Kotra	
Baroodroo	} .. .
Sanasun	
Wassanoo	

*Putas held by the Jeta-
vut and Run Mulole, excepting those included
in the Chowan Puta.*

Names.	No of Houses.	Remarks.
Ganthrole .. .	250	} Thakoor Goolab Sing, Jeta- vut. Two Wassea, one Bramin and one Rajput.
Hanthrole .. .	.. .
Mowapoor .. .	.. .
Deem Vaun .. .	75	
..

Names	No. of Houses	Remarks
Kumalpoor ..	.	Goolab Sing. This Puta is distant, but on the 10 years' settlement the tribute was collected by the Raja of Edur.
Mussal	Itun Mulole.
Koofree	Soorjee Mulole.

The Mondeta, or Chowan Puta, Thahoor Zalim Sing, Chowan.

This Puta includes the Towns of certain Oodavuts and Jetavuts.

Names	No of Houses	Revenue	Fighting Men	Remarks
Mondeta ..	400	Rs. 5,000	200	80 horses Umur Sing Chowan, the first Puta vut. He came to Edur with Anund Sing in Samvut 1755.
Rewass	.	.	.	Dependent on Danta. Deserted Originally belonging to the Bhatees. Towns fallen to Mondeta from the death of brothers and failure in their issue. Rutun Sing, Chowan. Tribute paid with the Raja of Edur. Zalim Sing, Chowan. Anund Sing, Oodavut. Tribute with Edur. In the possession of Ajeet Sing, Jetavut. Luljee Jetavut. Tribute excused. Kurimjee and Goolab Sing, Oodavut. Originally a Puta of the Rao of Pola. Tribute with Edur.
Abrassun	.	.	.	
Gurooria the less	.	.	.	
Nurvoo ..	..	.	.
Kanpoor ..	.	.	.
Jaloodroo	.	.	.	
Mukunchumpoo	.	.	.	
Mullasunoo	.	.	.	
1/2 Bhanpoor	.	.	.	
Nandur ..	.	.	.
Dhawal	.	.	.	
Makri	Rutun Sing, Chowan. Tribute paid with the Raja of Edur. Zalim Sing, Chowan. Anund Sing, Oodavut. Tribute with Edur. In the possession of Ajeet Sing, Jetavut. Luljee Jetavut. Tribute excused. Kurimjee and Goolab Sing, Oodavut. Originally a Puta of the Rao of Pola. Tribute with Edur.
Gota	140	.	.	
Rutonpore	100	.	.	
Dhrole	.	.	.	
Dhakri	.	.	.	
Vassunoo	..	.	.
Goorole	70	1,600	40	
Choorloo	.	.	.	
Kotan ..	.	.	.
Jinjoo ..	100	.	..	
Dhrole the less	Kurimjee and Goolab Sing, Oodavut. Originally a Puta of the Rao of Pola. Tribute with Edur.
Mede ..	20	..	..
1/2 Bhanpoor ..	..	...	..
Moroo ..	..	...	..
Mahr	

Name.	No. of Houses	Revenue.	Ranking Men.	Remarks.
		Rs.		
Kashungar	Jewun Sing, Oodavai.
Marwaroo	
Hutarwoo	
Kaperio	
12 Kaperio's villages paying to Mondeta }	5,000	1,000	

The Putavuts of the Rao of Pola.

The Rehwur Rajpoots are Purmaits, and came originally from Ougien. They have since changed their place of abode successively to Parkur, the Aboo Mountain, and lastly to Tarenga, from all which places they appear to have been expelled. They took possession of Tarenga in Sumvut 1282. Their Putas are derived from the former Raos of Edur, and their dependencies on the present Raja is limited to the payment of Kitcheree, which is levied from them when he makes his Moolukgree circuit.

It does not appear that service can be claimed from them by the Raja of Edur (although I should not think it would be refused if asked), nor that any interference or control in their respective Putas would be attempted by the Raja or allowed.

The name Rehwur is said to be derived from the following circumstance. One of their great ancestors at Aboo being on his way to take charge of his bride, stopped to pay his devotions at a temple of the Devi. As his future father-in-law intended to kill him, the goddess from compassion is reported to have said "Reh vui," i. e. Bridegroom go no further. He therefore remained, and those who went were all murdered.

Town in the Talooka of Mohunpoor, Thakoor Raj Sing, Rehwur.

Name.	No of Houses	Revenue	Remarks.
		Rs.	
Mohunpoor ..	175	1,700	25 horses. This Puta was usurped by the father of the present Thakoor in Sumvut 1851, and the former Thakoor murdered.
Arpoodro ..	150	1,250	4 horses.
Mathasolio ..	..	150	
Kutwaroo ..	20	270	
Alhimpoora ..	20	245	1 horse.
Bharut ..	27	260	2 ditto.
Gurroo ..	60	165	2 ditto.

Name.	No. of Houses.	Revenue.	Remarks.
		Rs.	
Wanta Matdooka	.. ..	40	Purgana Morass.
Panpilo	.. ..	
Kabedroo	.. .. 75	275	2 horses.
Kabidru	.. .. 25	170	The revenue of 7 of these villages is appropriated to the payment of 100 Rajpoots in the service of the Thakoor. 2 horses. 2 ditto.
Uazapoor	.. .. 4	..	
Hutnole	.. .. 27	413	
Munorepoor	.. .. 45	245	
Wamaje	.. .. 25	415	
Wapoor	.. .. 20	..	
Chaplanah	.. .. 40	150	
Lalpoor	.. ..	
Wangpoor	.. ..	
Bakrole	.. .. 175	2,050	Dabel Sursodin, Thanadar 150 Rajpoots serve under this man, and receive the revenue of these villages as their pay. In the Tintoos Zilla.
Rukyal	.. .. 71	..	
Jatpoor	.. .. 15	..	
Kurori	.. .. 38	..	
Junali	.. .. 18	..	
Esrole, 1st	.. .. 12	..	
Ditto, 2nd	.. .. 6	..	
Wagheria	.. .. 100	..	
Nathpoor	.. .. 25	..	
Great Beber	.. .. 17	..	
Little Ditto	.. ..	..
Malwun	.. .. 40	..	
Jalumpoor	.. ..	..
Boorudroo	.. ..	..
Jewunpoor	.. ..	..
Watri..	.. ..	..
Gookroo	.. ..	..
Bellareyhora	.. ..	..
Khelora	.. ..	..

The foregoing statement was furnished by the Karbharees of Mohunpoor. This district produces all kinds of grain. The Vursolee gives 1-3 Derabad and the Onalee 14-15, 6 and 7 in different villages. Rajpoots are not subject to any assessment here. 2½ Seers are deducted from each man as Durbar and other fees; those of the Vusvyat are taken from the cultivators share. The houses enumerated, are those of Rajpoots and Kooles only.

Putn of Surdoe, depending on Mohunpoor.

Names.	Houses, Rajpoots & Koolars	Revenues including G. O.	Remarks.
		<i>Rs.</i>	
Surdoe	225	1,350	25 horses. 200 houses, Rajpoots.
Tetesur	25	625	
Gurjapoor	25	425	
Lalpoor	25	100	
Shampoor	50	100	
Salempoor	15	25	
Guddroo	80	325	5 horses.
Kanpoor	20	50	} Belonging to the Bha- yat.
Yetun	25	100	
Bhanhvuthi	5	90	
Dawl	100	420	
Nowoo	45	135	2 horses.
Futtehpoor	25	40	2 ditto.
Jeetpoor			

The Sulami paid to Edur was fixed in the time of Damajee Gackwar—Mohunpoor and Bakrole Rs. 400 yearly, and Surdo Rs. 215. Besides this the Raja collects Kitcheree when he comes accompanied by a force.

Geeras of Mohunpoor in the Purantcy Purguna is—

From the village of Tuka, Rs 14 2 0

Gurri, 10 0 0 Two fields and a well.

Buswur, 25 0 0

The produce of grain in this district is—

Bajri, 50 for 1 in ordinary years.

Wheat, 20 for 1 ditto ditto.

Rice, 15 for 1 ditto ditto

The division of the crops is—1-3 Vursolee, Deriabab.

1-4 Oonalee, Sowayabad.

There is some variation in different places—a deduction of 1 to 3½ Sours per Maund on the collections called Sirkar Sookri.

Runasun Puta, Thakoor Mohun Sing, Rehaur.

Names.	Rajpoots' Houses	Revenue	Remarks.
		<i>Rs.</i>	
Runasun	155	655	20 horses.
Rqmose	41	600	Ditto.
Great Dhakrole	82	300	
Little Ditto			Deserted.
Haumuntia	15	150	
Vurvaroo	80	135	
Teechoo			Deserted.
Wanpoor	4	45	

Names.	Rajpoot Houses.	Revenue.	Remarks.
		Rs.	
Phangtwara	25	200	Horse. *
Dusapoor .. ..	....	....	Deserted.
Oodipoor .. ..	....	....
Amooda	15	15	
Mulwun	8	....
Nawawass	29	115	Kurun Sing, Rehwur.
Vergaum	70	130	Dowlajee Sing. Also the collection of certain grass.
Agcole .. ..	....	....
Kunal	20	50	Hanti, Rehwur.
Janta	25	15	Ditto.
Rajpoot	12	30	Ditto.
Dohpoot	20	30	
Kiloorce	8	....
Rampoor	20	25	Hanti.
Roopthutt .. ..	....	....	Deserted.
Vurroo .. ..	....	....	Hanti:
Koopadur .. ..	....	....	Ditto.
Jyesingpoot .. ..	....	....	Ditto.
Puroosun .. ..	....	....	Ditto.
Boorawul .. ..	....	....	Ditto.
Nanoo .. ..	....	....	Ditto.

Division of the crops:—In some villages Vursolee 1-4, in others 1-5 Derishad or Sowayabad ; Oonalee 1-7 and 1-8. 1½ Scer per Maund deducted from the cultivators' shares as fees.

Produce of the land in ordinary seasons:—Bajri, 50 for 1 ; Wheat, 15 for 1 ; Jowari, 60 for 1.

Sulami to Edur originally Rs. 225. Kitcheree is also collected. Rajpoots not assessed.

Talookas Goreswur and Roopal, Thahoors Kurnojee and Shere Bhaee Rehwur, Putavuti of the Rao of Pole.

Names.	No. of Houses.	Remarks.
Gorewaroo	}	The Raja of Edur has a share of these towns.
Kaniolo		
Jamloori	
Rampoor	Deserted.
Jeetpoot	
Goroo	Sasun.
Rajpoot	Assumed by the Chief of Ahmednuggur.
Pratapoor	Deserted.
Vasano	In pledge to a Bhut.
Karopa	Bhayat.
Durbar	Ditto.

Names.	No. of Houses.	Remarks.
Jhops .. .. .	..	Sarun.
Kurampoor .. .	....	Futteh Sing, Rehwar.
Bopal .. .	..	Koolces.
Doddhore	150	Ditto.
Perempuroo .. .	60	
Shurra .. .. .	..
Bakhore .. ..	....
Oorja .. .. .	....
Nadisan	50	Chowan Addajee. Rs. 40 Sulami to Tintooec.
Nuwoo .. .. .	..	} Shere Bhaee, Rehwar.
Singal .. .. .	..

Puti of Walasun, Thukoor Mokhun Sing Rathore, a Putavut of the Rao of Pola.

Names.	No. of Houses.	Revenue	Remarks .
		<i>Rs</i>	
Walasun	200	1,000	
Mahdwoo	40	..	
Goluvara .. ..	....	..	Mewass.
Mahore .. .. .	..	..	Ditto.
Mahwara .. ..	..	...	Doorjun Sing, Compavut.
Phichore	100	..	Sulami to Edur.
Chundup .. ..	..	..	Mewass.
Hajipoor .. ..	..	..	Ditto.
Rhonass .. ..	..	..	Deserted.
Lye .. .. .	..	....	} Putas.
Khachi .. .. .	..	..
Booraji .. ..	..	..
Wagri .. .. .	..	..	Deserted.
Soodrasun .. ..	..	..
Sardarpoora ..	..	..	Deserted.
Samlapoer .. ..	..	..

Of the Sesodia Thakhoors of Dhudalia by Rae Singjee.

They originally came from Oodipoor. Their great ancestor, Vuhajee, with a body of horse entered the service of Kullian Mull, Rao of Edur, who gave him the Purguna of Bayer (forty-two towns and villages) in Puta.

Vuhajee, not satisfied with the Puta, requested a few villages might be ceded as a gift (Kurum Jooria) or as they are bestowed on the Bhayat, and Kullian Mull gave him Dhudalia, and six other villages then inhabited by Bheels. After the Raos of Edur had abdicated, and the Marwar Princes, Ras Sing and Anund Sing, assumed the Government, the Dhudalia Chiefs refused to leave them, and the Puta of Bayer was taken from them. The Raja of Edur

also imposed a tribute on them, as he did on the Rewar Rajpoots. It is not precisely known when this was first demanded or paid.

On any great emergency, if the Thakoors thought proper they took a few men to Edur, who were paid by the Raja. This is the custom of Dudhulia. The tribute is paid to Edur when demanded by the Raja with a body of troops, and not otherwise.

List of the Thakoors of Dudhulia from Vuhajee.

The first Thakoor, Vuhajee.

His son Hurri Sing.

Hantti Sing.

Kurun Sing.

Bhalojee.

Madhow Sing.

Race Sing, the present Thakoor.

Town and Villages depending on the Thakoor of Dudhulia.

Names.	No. of Houses.	Revenue.	Remarks.
		Rs.	
Dudhulia	170	1,100	6 horses. About 100 Koolies and Rajpoots.
Vurthoo	40	800	
Jambosur	12	400	
Rajh .. .. .	....	....	Deserted.
Ghaunta .. .. .	....	1,000	} Laljee, the descendant of Hantti Sing.
Kundole .. .. .	....	300	
Omudpoor .. .. .	....	200	Nathjee, ditto ditto.
Jetpoor .. .. .	..	50	Daljee, ditto ditto.

Grain produced in the rainy season is assessed in the proportion of 1-3 Dereabad, Oonalee or hot season, 1-4.

The Havildar and Kamdar each take one Seer per Maund of quantity collected.

The Vusoyas receive three shares of grain from the cultivators.

The Thakoor collects some Veeras or taxes, and receives the customs.

Rajpoots do not pay any tax or give any portion of their crops.

No collection is made on fruit trees.

List of Towns and Villages depending on the Rao of Pola, Ruttun Sing, Rathore, whose Ancestors were Raos of Edur.

Names.	No. of Houses.	Revenue.	Remarks.
Pola Vejanuggur	
Rajpoor	
Naleeri	

Name.	No. of Houses.	Revenue.	Remarks.
Jhaleti	200	....	Bheels.
Kuntares .. ..	....	....
Oodipoor .. ..	....	....
Atersumba .. ..	....	....
Shamtiloo .. ..	....	....
Nowaganum .. ..	....	....
Goradur .. ..	....	....
Koondul .. ..	....	....
Chundavara .. ..	....	....
Chersas .. ..	....	....
Abhapoor .. ..	....	....
Vurun .. ..	....	....
Dehra .. ..	....	....
Sherasun .. ..	....	....
Kunadur	100	....	Bheels.
Bhayat Pall .. ..	....	....	Race Sing Rathore, Mehavut ; pays a Sulami to Tintooc.
Cheturis	500	....	Bheels.
Gari .. ..	....	....	Koobeas.
Kooriawara	70	....	Koonbees and Bheels.
Limroo	100	....
Nulliadroo	30	....
Chantun	25	....
Choonimaloo	20	....
Raisingpoor	40	....
Poonasamia .. ..	....	....	Deserted.
Doodvanna	15	....	Koobeas.
Duntore	40	....	Peaceable inhabitants.
Chitora	125	....	Ditto.
Palitoo	500	....
Raita	30	....
Samayoo	20	....
Bhillio	30	....
Elari	30	....
Chitrori	50	....
Jinjoora	50	....
Dhumbolig .. ..	....	....	Brother of the Rao of Pola; Su- lami to Tintooc.
Soomch .. ..	....	....
Aboodra	50	....
Koondali .. ..	....	....	Deserted.
Walatoo	41	....
Taka Tookro	150	....	{ Kullian Sing Mehavut ; Sulami to Tintooc ; 40 fighting men, 5 horses, 14 towns and villages.
Seladri .. ..	....	....
Pahloo	60	....	{ Napar Sing, Mehavut ; Sulami to Tintooc.
Ranpoor	40	....
Bhamuere	50	....	{ Himmur Sing, Mehavut ; Sulami to Tintooc.
Veerpoor	20	....
Booreli	40	....

Names.	No. of Houses.	Revenue.	Remarks.
Vehrabur or Veerabur	20 men.
Shedasan	} Rao Rathora Kivut Sing.
Kullole and two other villages	
Vussye	} Rao Kurun Sing Rathore.
Nuttio	
1 Dewodur	Taken by Dharut Sing.
Hoochki	} Chumpavut.
Adhera	
Loherio	} Pay Rs. 100 to Tintooc.
Korumbo	
Napra	
Chapra	

No other information regarding these villages was obtained. The Raos of Pola, since their abandonment of Edur, are—

Juggunath, who had no male issue.

Gopinath, his brother's son.

Kurum Sein.

Madhow Sing.

Sirdar Sing.

Ragonath Sing.

Vujhi Sing.

Ruttun Sing, the present Rao.

List of Koolee Villages depending on the Districts of Edur, or in their vicinity.

Names.	No. of Houses.	Revenue.	Remarks.
Mayend .. ..	} ....	....	Purantej Purguna.
Roopal .. ..		....	Hursol Purguna.
Antroli	250	....	} Attached to Bakrole.
Soorpoor	30	....
Malwun	60	....
Charunwara	20	....
Nathpoor .. ..	....	....	} Sabur Kanta.
Runsipoor .. ..	....	....
Assroria .. ..	....	....
Pechavu .. ..	....	....
Aglora .. ..	....	....	} Purguna Morasa.
Sungpoor .. ..	....	....
Golewun .. ..	....	....
Gajun	60	....
Amodra	60	....	Purguna Bayer.
Anoria	300	....	Purguna Vijapoor.
Tajpoor .. ..	....	....	} Haut Muteo Kanta.
Atpa .. ..	....	....
Khirawaroo .. ..	....	....

Names.	No. of Houses.	Revenue.	Remarks.
Wuktapoor	} Haut Mutee Kanta.
Elole .. .. .	....	....
Dhoonawura .. .. .	....	....
Wandiole .. .. .	....	....
Dehganmra	500	} Thakoor Addajee; depending on Edur; Sulami Tintooee.
Koondole	10	....
Karecha	50	} Sulami Tintooee.
Rungpoor .. .. .	....	....
Tetrio .. .. .	....	....
Panch Mowri .. .. .	....	....
Jamhoori	} Duljee Jhareja; depending on Edur.
Vnssey .. .. .	....	....
Khuntario .. .. .	....	....
Nowawass	150	....
Sameroo	} Duljee Jhareja; depending on Edur.
Kunthario .. .. .	....	....
Roadirdi .. .. .	....	....
Moori.. .. .	....	....
Rampoora	} Sewajee Jhareja.
Wunjin .. .. .	....	....
Wuktapoor .. .. .	....	....
Little Sameroo .. .. .	....	....
Hatrole and Arro or Addo	200	} Goburjee, Jhareja Koolee.
Aniore or Anyole	300	....
			} Bhoputajee, Ditto.
			Depending on Malpoor.

Most of these pay a Sulami to Edur or Ahmednuggur. The Koolees of the Purgunas of Dehgaum and Purantey paid a Sulami formerly to Edur, and those of Amleeara and Mandwa are also said to have been included in the Edur Moolukgerree.

Amleeara, or Amlialla.

The Chief of this village is descended from the Chowan tribe of Rajpoots, and his ancestors came originally from Sumbhun. He is now called a Khanut.

Amleeara was given to this family they say in the reign of Aurungzebe. The Koolees are famous for the obstinate resistance they have made on some occasions to the Guckwar troops.

List of the Chiefs of Amleeara.

Chowan Jye Sing, the first Koolee.

2, Pithuljee.	7, Rawun.	12, Roopujee.
3, Chumarsi.	8, Meera.	13, Mahdojee.
4, Chaunda.	9, Jye Mul.	14, Jhallajee.
5, Yaya.	10, Kussundas.	15, Bhattojee.
6, Naisul.	11, Sabla.	16, Nathojee, the present
		Thakoor.

Amleeara was formerly dependent on Mandwa.

Towns dependent on Amleera.

Names.	No. of Houses.	Fighting Men.	Revenue.	Remarks.
			<i>Rs.</i>	
Amleera	375	500	1,200	This and the following villages are derived from Mandwa by purchase or otherwise.
Jutpoor	61	....	275
Allena	13	....	130
Chandril	42	60	90	
Limba	25	40	300	Deserted. A gift from the reign of Edur.
Wassenoo	18	15	130	
Oontra	54	....	250
Aniapoer	10	....	190
Dhabeo	5	....	90
Joodhpoor .. ..	..	..	..
Rampoora	16	....	21

Amount of Geeras formerly collected by the Amleera Koolees

in the Purganas of Morasa, Pranti, Harsol, and Bayer ..	Rs. 1,250
Ditto in Kuppurwunj	80
Ditto in Atursoomba and Mandwa, 175 Maunds of grain..	575
Ditto in Dehgaum	400

The country about Amleera is extremely fertile. Share of the crops, 1-4 Sowayabad.

The Koolees pay no Sulami, neither do they give any share of the produce of their land. The fruit trees in this district are at the disposal of the Thakoor.

Mandwa.

The Koolees of this place were originally Mukwana Rajpoots, and came from Hulwad; they are said to have degraded themselves by living among the Koolees and intermarrying with them. Mandwa was built in Sumvut 1348; the ground on which it stands was given to its founder, Jowun Sing, by the Khanut Koolees. Jowun Sing, before he died, is said to have added to it 125 other villages.

The Koolees were converted to Islamism in the reign of Mahmoud Bezurte, who, after subduing, re-established them. From the founder of Mandwa to the present Chief, about thirty generations have passed. The Gackwar Government has a share of Mandwa.

Mandwa Bhayat.

Atursoomba	} These six villages were originally given to Raj Sing. His successors were Jeyet Sing, Hantti Sing, Jat Sing, and Roop Sing.
Kanial	
Sundesur	
Ookurdi Moowara	
Vudvala Ditto	
Vanwus Ditto	

In Sumvut 1845 the Gaekwar troops took possession of Atursoomba, and Roopa Meean, otherwise Roopa Sing, rebelled and was afterwards killed at Kuppurwunj. His son, Jorawur Sing, was re-established in 1851 by the Gaekwar Government, who gave him four towns with the grass fields, Gudaie and Volava, formerly belonging to him in other towns. In 1860, Major Walker, Resident at Baroda, sent for him and renewed his security, which had become void from the dismissal of the Arabs. Joora Meean died in Sumvut 1870. Nahar Sing is the present Chief.

Towns.

Names.	No. of Houses.	Revenue.	Remarks.
		<i>Rs.</i>	
Ponadra	100	600	3 horses.
Nakole	50	300	
Moradroo	25	250	A third share of this town belongs to Mandwa.
Tejinal	60	600	

Division of crops :—

3rd share Sowayabad.

The Gerass of Kuppurwunj . Rs. 350

Ditto, Punch Mahal „ 1,900

Karralle is also of the Mandwa Bhayat, who have been in possession of this village about seventeen or eighteen generations. The present Chief is Kesri Meean.

List of Villages.

Names.	No. of Houses.	Fighting Men.	Revenue.	Remarks.
			<i>Rs.</i>	
Karalle	320	350	....	5 horses.
Watroo	15	....	....
Daput.	50	....	....	Pugji Chaja Khumjee; Juma Mandwa and Atursoomba. Patel Vunarsi and Pugji Varojee; Juma Atursoomba; Ghansdana paid by the Koolces; 3 horses. Share Atursoomba.
Shenali	100	....	....
Jehr	200	....	550	
Nermali	250	....	800	
Nussurpoor .. .. .	....	....	....

Towns and Villages in the Tuloocha of Danta, Rana Juggut Sing Barar.

Names.	Rajpoots' and Koolcees' Houses	Revenue.	Remarks.
		<i>Rs.</i>	
Danta	164	791	Some Bramius and Banyans here.
Peethapoor	40	150	
Koarsi	14	7	
Great Bhemal	56	400	
Thana	21	525	
Pepodra	15	25	Lately repeopled. Ditto.
Adeyrun	29	250	
Abhapoor .. .. .	....	32
Ilanaud	28	400	
Little Mudali	11	30	
Koondul	25	300	Newly repeopled.
Sumbli .. .. .	....	21
Velivura .. .. .	....	5
Kuberpoor .. .. .	....	450
Vessi	16	95	
Patalio	16	15	Lately repeopled.
Anodra	17	20	
Great Surra	76	60	
Ruttunpoor	21	101	
Gungwa	30	35	
Little Surra	5	Lately repeopled.
Manupoor	4	7	
Khyeswara .. .. .	....	5
Great Mudaly	37	50	
Dewri	14	25	
Nuwawas	109	1250	Putavut. Ditto.
Wujasun	10	....
Poonjpoor	19	250	
Goduni	13	....
Pachoo	13	....
Jeytwass	20	Koolcees. Ditto. Ditto. Ditto. Belongs to the Temple at Ambajee.
Kotesur	12	....
Rechun	8	....
Ambapoor	13	....
Bhaunpoor	25	Henaud Tuppa. No returns from these. Bhatee Odhai Sing.
Vugole	33	....
Panodur	18	....
Mokunchumpoo .. .. .	....	101
Bhakri .. .. .	....	60
Nagul .. .. .	....	400
Lotoli .. .. .	....	30
Bhamenoli .. .. .	....	....
Targaroo .. .. .	....	....
Muchkaroo .. .. .	....	....
Gatroo .. .. .	....	....
Benodroo .. .. .	....	....
Gooral .. .. .	....	....
Jetnpoor .. .. .	....	....

Names.	No. of Houses.	Revenue.	Remarks.
Moliata	
Samioo	
Yuntri	
Leotal	
Solesunda	
Vijlasun	
Dadhani	Waghila Neerajee.

Fifty-four towns in this district are said to be deserted.

The Ranas of Danta are Purmars, and derive their origin from Ougein. They are said to have established themselves in Sinda in Sumvut 865. Raj Sing, who governed at Nuggur Tutha, was first called a Burai, and they have since retained that appellation. This family remained in Sinda 245 years. In Sumvut 1110 the Mussulmans invaded Sinda, and destroyed Nuggur Tutha, and the Raja, Kusri Sing, fled with the image of the Devi to Arrusun, the hill on which the temple of Amba Bhowani is built. He afterwards dispossessed the Bheels of the district of Tursinghma, which he and his descendants occupied for forty-nine generations.

In Sumvut 1600 Rana Jymuljee removed to Danta, where his family have since remained. The Rana reckons nine or ten generations to the present time, but there is probably some omission.

The precise amount of Ghansdani paid by this petty Chieftainship has not been ascertained.

Towns and Villages in the Koolie Talooka of Gudwara, depending on Etlur.

Names.	No. of Houses.	Estimated Revenue.	Remarks.
		<i>Rs.</i>	
Mavin .. .. .	..	801	Almost deserted.
Vuninwass	15	10	
Sattlasun	170	2,000	70 houses, Koonhees' Talooka Mavin.
Nowawass	25	400	
Vauw	60	700	
Dhroaee	49	300	
Guda .. .. .	....	....	Deserted.
Benesuma	30	70	
Sumrapoor	20	151	
Wassroo	20	100	
Bhaloosuna	125	1,000	} Walasun Talooka.
Sooltanpoor	20	300	
Oqmricha	38	400	
Great Bhaloo	30	400	
Little Ditto	10	125	
Sesepoor	10	200	
Himnutpoor .. .. .	....	40	Deserted.
Bhantisap	60	300	Sasun.
Total		7,297	

Names.	No. of Houses.	Estimated Revenue, Customs, &c.	Remarks.
		<i>Rs.</i>	
Kotarnoo	78	351	} Deserted. Kotaras and Oomri Talookas.
Ajbapoor .. ..	....	4
Rajpoor	6	101	
Little Koturna	60	51	
Oomri	159	600	
Joodhpooria	45	} Deserted. Ditto.
Trinboo	70	251	
Bhumpoor	7	14	
Akulio	9	45	
Veerpoor .. ..	....	....
Amliala .. ..	....	5
Nenderdi	10	25	
Wuzapoor	41	
		7,297	
		8,830	

The Koolees of Gudwara were originally Chowan Rajpoots. They call themselves Gudheas. They assisted Rae Sing and Anund Sing in the conquest of Edur, and the Sulami they formerly paid to the Raos was in consequence excused. In Sumvut 1857 they fell under the control of the Dewan of Pahlunpoor, but were attached to Edur by Babajee, the Gaekwar officer superintending the Mahee Kanta collections and affairs, in Sumvut 1859. A third share of the revenue of this district is taken by the Raja of Edur, who also oppresses the inhabitants with his Moolukgere collection.

(True copy)

(Signed) J. WILLIAMS,
Resident, Baroda.

P A P E R S

CONNECTED WITH THE

DISPOSAL OF THE PRINCIPALITY OF
AHMEDNUGGUR,

IN THE MAHEE KANTA,

CONSEQUENT ON THE ELECTION OF ITS CHIEF, TUKHT SING,
TO THE THRONE OF JODHPUR.

1847—1849.

MINUTE BY THE HONORABLE MR. WILLOUGHBY, MEMBER
OF COUNCIL AT BOMBAY, DATED THE 6TH SEPTEMBER
1847.

1. In conformity with the Board's wishes I now proceed to record my opinion, on the important question pending, respecting the succession to the Chiefship of Ahmednuggur in Guzerat. I regret the delay which has occurred in the performance of this duty. This, however, has partly arisen from a press of other duties, and partly from a reference having become necessary, on the receipt of the last letter from the Government of India on the subject, dated the 18th July 1846, to the former and present Political Agents in the Mahee Kanta, and from Captain Lang having, from some misapprehension, delayed his reply until the 22nd April last.

2. The succession to this Chiefship is contested by the present Chief of Edur on the one hand, and by its late Chief, the present Maharaj or Sovereign of Marwar, on the other. The former claims it on two grounds—1st, by right of inheritance, and 2nd, as a lapse reverting to the parent State in consequence of his rival's adoption and election as Sovereign of Marwar, which he contends necessarily involves a forfeiture of his possessions in Guzerat. The latter contends that his right to retain the Chiefship is unaffected by his removal to Marwar, but that, if this be denied, then he contends that he is at liberty to transfer it to one of his sons. The adoption of his eldest, and, at the time, only son, by the widow of an elder brother, is likewise much relied upon by the Maharaj in support of his claim; and this part of the question will require particular attention.

3. The question has been well and ably argued on both sides. Captain Lang, our late Political Agent in the Mahec Kanta, has earnestly contended for the rights of Edur. The Political authorities in Marwar, and more especially Mr. Greathead, the late Political Agent at Jodhpoor, for those of the late Chief, now Maharaja of Marwar.

4. The correspondence on the subject is very voluminous, and it will therefore perhaps facilitate a correct and just decision, if I endeavour to give a brief summary of the facts of the case, with an historical sketch of the several parties involved in the dispute, and the relation in which they stand to each other. This completed, I shall proceed to state the precise points on which the question at issue appears to me to depend, with the opinion* I have formed on each, quoting in the margin the authorities on which I chiefly rely; and with the

* The conclusions at which I have arrived, are recapitulated in the last para. of my Minute.

view of illustrating my remarks on the relationship existing between the Edur and Ahmednuggur families, I shall annex to my Minute the genealogical tables which have been supplied to us by our Political officers in Guzerat and Marwar,* and which, I believe, are for the most part correct.

5. We learn from the able and accomplished author of the "Annals of Rajasthan,"† the best part of whose distinguished career was passed in Rajpootana, that on the destruction of the Rathore dynasty of Kunouj by Shabooddeen Mahomed Gori, and the death of its last monarch Jechund,‡ drowned in the Ganges in endeavouring to effect his escape, his son, or according to some accounts his nephew, Seojee, with a few of his brethren, laid the foundation of the present Rathore dynasty in Marwar, on the ruins of the Punharas of Nundore. This is said to have occurred about A. D. 1198, but Jodhpoor, the present capital and seat of Government, was not founded until about A. D. 1459. One of the most popular of Seojee's successors was Ajeet Sing. He had twelve sons, by two of whom, Abhaee Sing and Bukht Sing, he was murdered at the instigation of the Syuds of Barah, celebrated in history as the murderers of the Emperor Ferokseer. This occurred in A. D. 1730.

6. Abhaee Sing, the parricide, succeeded to the throne of Marwar.§ At this time Surboolund Khan was Viceroy of Guzerat on the part of the Emperor of Delhi, who, in the previous year (A. D. 1729), had been obliged to cede to the first Bajee Rao Peshwa the Chouth and Sur-Deshmookhee of Guzerat. On this pretext he was superseded, and the Viceroyalty of Guzerat was conferred on Abhaee Sing. He proceeded with a large army to take possession of his Government, and shortly afterwards caused the celebrated Pillajee Rao Gaekwar to be treacherously assassinated, hoping thereby to secure the expulsion

* Vide Captain Lang's letter, dated the 5th October 1843, and Colonel Sutherland's, dated the 17th June 1843.

† Tod's "Annals of Rajasthan," Vol. I. p. 88, and Vol. II. pp. 2 and 10.

‡ Alias Juyu Chundru, one of the most celebrated characters of Rajpoot history. A grant of his, dated in A. D. 1177, has been published in the 15th Volume of the Asiatic Researches, page 450. Dr. Bird, in his preface to his translation of the "Miraté Ahmedî," a history of Guzerat of great repute, gives the following account of his death:—

"The Raja of Kunouj, now the greatest sovereign in Hindustan, prepared to revenge this wanton cruelty, and commenced hostilities against the Mahomedan possessions with 700 war elephants and 100,000 cavalry. On hearing of this movement, the Sultan immediately returned to India, and effected a junction with the troops of the Viceroy. The united armies of Ghor advanced to the banks of the Jumna, where, between Chandwar and Etewah, they were met by the Hindus. Here an action was fought, in which the latter were defeated and Juyu Chundru slain." (Page 81.) Dr. Bird states that this occurred in A. D. 1194, four years earlier than the date assigned by Colonel Tod.

§ Grant Duff's "History of the Murathas," Vol. I. pp. 511, 515, and 527. Vide also Sir Robert Arbuthnot's letter, dated the 10th December 1839, and Captain Kely's Report on the Princes and Chiefs of Guzerat, dated the 9th May 1845.

of the Murathas from Guzerat. In this, however, he was mistaken, for Damajee Rao Gaekwar, having assembled a large force to avenge the death of his father, "occupied many of the principal districts in the East of Guzerat, and made incursions as far as Jodhpoor." Abhaee Sing, fearing for the safety of his hereditary possessions, returned to Jodhpoor, leaving Guzerat in charge of his deputy, Rutun Sing. In A. D. 1735 Abhaee Sing was superseded in the Government of Guzerat by Momin Khan. His deputy resisted the newly appointed Viceroy, but was ultimately expelled the province by Momin Khan, aided by Damajee Rao Gaekwar. On the death of Abhaee Sing, his son Ram Sing succeeded him in the sovereignty of Marwar. Three others* of his descendants ruled in succession, until in A. D. 1804 the throne of Marwar descended to the late Maharaja Maun Sing, who, after a long and eventful reign of forty years, died at Jodhpoor on the 5th September 1843, leaving no issue. *

7. The present State of Edur was founded by Anund Sing and Raee Sing, two of the sons of Ajeet Sing, whose murder is alluded to in para. 5. Their origin is in fact indicated by the name of the district in which Edur is situated, "Nance Marwar," or little Marwar, which includes besides Edur, Ahmednuggur, Morasa, Hursol, and Bayer.† The precise mode in which they expelled the former occupants and established themselves at Edur, is differently narrated. According to Colonel Tod,‡ "Anund Sing was adopted into the independent State of Edur, and his issue are heirs presumptive to the throne of Marwar." According to Captain Clunes: "The Raja of Edur, Gumbheer Sing, is great-grandson of Anund Sing, who was a brother of Abhaee Sing, the Raja of Jodhpoor and Viceroy of Guzerat between 1731 and 1736. Anund Sing, together with his enterprising brother Raee Sing, obtained possession of Edur about this time. Anund Sing was killed in action with the Murathas in 1742 near his own fort. Edurwara, of which this is the capital, is a mountainous and jungly country, inhabited principally by Bheels."§ According to the Honorable Mountstuart Elphinstone: "The Raja of Edur, in 1821, was the fifth in

* Viz. 1st, Vukhut Sing; 2nd, Vujeh Sing; 3rd, Bheem Sing; 4th, Maun Sing.

† Captain Keily's Report on the Princes and Chiefs of Guzerat, dated the 9th May 1845.

‡ "Annals of Rajasthan," Vol. I. pp. 743 and 745. It is worthy of remark, however, that in a subsequent part of his work a much earlier origin is assigned. "Seojee (the founder of the Jodhpoor dynasty) had three sons, one of these having established himself in Edur. This small Principality on the frontiers of Guzerat then appertained, as did Mehwo, to the Dabey race, and it was during the *Matum*, or period of mourning, for one of its Princes, that the young Rathore chose to obtain a new settlement. His descendants are distinguished as the Hatondra Rathores." Vol. II. p. 14.

§ Appendix to Clunes' "Itinerary and Directory of Western India," p. 48. See also the same officer's "Historical Sketch of the Princes of India," p. 203.

descent from Ajeet Sing, who reigned in Jodhpoor about one hundred years ago. His ancestor obtained possession of Edur about eighty years since. It was at that time a part of the Jodhpoor territory, Ajeet Sing having driven out another Rathore Prince, who was called the 'Rao,' and still retains that title, though his territory is confined to the small but strong district of Pola, in the hills between Edur and Oodeypoor. He still continues his claim to Edur, and often harasses the Raja, who some years ago had temporary possession of Pola.* According to Colonel Miles, who was for several years Political Agent in Guzerat, the Raos of Edur paid tribute to the Kings of Delhi or their Viceroy.† In Samvat 1712, A. D. 1655-56, Morad Buksh, the Soobhedar of Guzerat, availing himself of family dissensions, expelled the last Rao from Edur, and placed it in charge of a Desye. Anund Sing and Raee Sing obtained possession of Edur in Samvat 1775, A. D. 1718-19, being provided, according to some accounts, with an order from the King of Delhi to occupy the place. It is more probable, however, that the state of the country induced them to possess

* Migute dated Lohaur, the 28th February 1821, recorded by Mr. Elphinstone during his tour of Guzerat as Governor of Bombay.

† There is abundant evidence in the "Miraté Ahmedi," or History of Guzerat, of the contests which occurred between the Chiefs of Edur and the Mahomedan Viceroys of Guzerat. In A. D. 1400 "an army went against Edur, at which time Zafir Khan subdued the place." In A. D. 1411 Sultan Ahmed "led an army against Edur, when the Raja, who had fled from thence, became ashamed of his actions, and agreeing to pay a fixed tribute to the Sultan, was pardoned by him." In A. D. 1426 the Raja rebelled, and the Sultan led another army against Edur. The Raja, by name Punja, fled, and his head was a few days afterwards cut off by a wood-cutter, who brought it to the Sultan. Sultan Ahmed's successor, in A. D. 1441 also advanced against Edur. The Raja fled, but having tendered his subaussion, was pardoned, and gave his daughter in marriage to the Sultan. In A. D. 1513 the Raja again became disobedient, and another expedition was sent against him, when "the Raja, repenting of his conduct, caused the fixed tribute to be paid." In A. D. 1514 Raee Mull, brother of Bhim Rao, Raja of Edur, expelled his brother's son, Bhaee Mull, from Edur. At this the Sultan was displeased, saying 'that Bhim Rao ruled Edur by his authority, and what power would Ram Sunka (Raja of Chitore) have to appoint Raee Mull to Edur?' Wherefore Nizam ool Moolk, the Jageerdar of Ahmednuggur, received orders to expel Raee Mull from Edur and deliver over the country to Bhaee Mull. Raee Mull continued a warfare with the Sultan's troops up to A. D. 1517, having been alternately victorious and defeated. In A. D. 1545 great commotions occurred in Guzerat, in consequence of the Sultan "attaching a fourth of the province, or that part of the apportioned lands then possessed by Rajpoots, Geerasias, and Koolees, among the Geerasias, who on this account began to disturb the country"—Edur is included. In A. D. 1573 Raee Narayun, Zumindar of Edur, committed disturbances, and Khan Aziz Koka, the Emperor of Delhi's Viceroy of Guzerat, proceeded against him, and in A. D. 1576, the Raja being overwhelmed by the multitude of the Imperial army, took refuge in the mountains, but at length advancing to give the latter battle, sustained a defeat. Edur was at the same time taken. Vide Dr. Bird's translation of the "Miraté Ahmedi," pp. 121, 137, 191, 222, 266, 325, and 343.

themselves of Edur, aided by their brother the Prince of Marwar and Viceroy of Guzerat.* According to Sir R. Arbuthnot, lately Collector of Ahmedabad, "Edur originally belonged to an ancient family of Rajpoots, who ruled under the title of 'Rao.' This family was conquered, or at all events was dependent on the Kings of Guzerat, and afterwards on the Emperors of Delhi when Guzerat became a province of the Empire, governed by a Soobhedar or Viceroy. Under their rule the Chief of Edur was commonly designated the 'Zamindar of Edur.' Frequently rebellious, the fort of Ahmednuggur† was built in A. D. 1426, about sixteen miles from Edur, by Ahmed Shah, King of Guzerat, with the object of keeping his refractory vassal under subjection. Anund Sing, with the aid or connivance of his brother Abhace Sing, expelled the Raos of Edur, and possessed himself of Edur, Ahmednuggur, Hursol, Bayer, and Morasa."‡ According to Captain Keily: "The present State of Edur was founded by Anund Sing and Raee Sing, sons of the celebrated Ajeet Sing, Raja of Jodhpoor, who was murdered by his second son, Bukht Sing, at the instigation of his elder brother, Abhace Sing, who, residing at the Court of Delhi, was unable to resist the tempting offers made to him, and, for the Viceroyalty of Guzerat, seduced his brother, by the gift of the rich province of Nagore, to commit the parricidal act. The two brothers being dissatisfied with the provision assigned to them by Abhace Sing, emigrated from Marwar, and proceeded in the first instance to Aboo. They ultimately became reconciled with Abhace Sing, and obtained Edur, then consisting of seven Mahals,§ as a maintenance. The Rehwar tribe of Rajpoots were the original proprietors of Edur, but were dispossessed. In 1737, provoked by one of their villages having, with Anund Sing's sanction, been attacked by the Kusbatees of Edur, and availing themselves of the absence of Raee Sing with all the disposable troops of Edur contending against the Murathas at Borsheed, the Rehwar repossessed themselves of Edur. On hearing this, Raee Sing returned in haste, and after much opposition regained the place by assault."|| According to Captain Lang: "For many centuries prior to the acquisition of Edur by the present dynasty 115 years ago, it was quite a separate Principality from Jodhpoor, although belonging

* Historical Sketch of the Family of Edur, by Colonel Miles, Bombay Records.

† "In the year of the Hijree 830, A. D. 1426, Ahmed Shah, King of Guzerat, again carried an army against Edur, when the Raja of that place fled before him. Sultan Ahmed followed him into the mountainous country, where he established the City of Ahmednuggur, situated ten cos from Edur, and on the banks of the river channel called Sahur Mutee; and having enclosed it with a strong stone wall, made choice of it for a residence." Dr. Bird's translation of the "Miraté Ahmedî," p. 190.

‡ Sir R. Arbuthnot's letter to the Bombay Government, dated 10th December 1839.

§ Viz. Edur, Ahmednuggur, Morasa, Bayer, Hursol, Purantej, and Veezapoor.

|| Captain Keily's Report on the Princes and Chiefs of Guzerat, dated 14th May 1845, (pages 23 and 24 of this Selection).

to a branch of the Rathore family, which was driven from Kunouj about the middle of the 13th century. The Mahomedans had indeed conquered it from its former possessor, and conferred it upon Abhaee Sing of Jodhpoor, about the time he received the Soobhedaree of Ahmedabad from the Emperor of Delhi as the reward for having caused the death of his own father. The Mahomedans, however, did not consolidate their own authority at Edur, and Abhaee Sing was too suddenly summoned back to his own capital by an incursion of the Murathas to be able to do so. It was at this time two of his younger brothers, fearing the parricide's attempts against their own lives,* fled from Jodhpoor, and partly on the strength of Abhaee Sing's claims, and partly by force of arms, finally established themselves at Edur, and their descendants have kept it ever since, but never as a dependancy of Jodhpoor".† Captain Lang's account is for the most part confirmed by Tukht Sing, the present Maharaja of Jodhpoor, an excellent authority on all points connected with his family history, where his own personal interests are not concerned. He states: "In Samvat 1781, A. D. 1724-25, Edur, Ahmednuggur, and Morasa were in possession of the Edureca Rathores, the head of whom, under the title of Rao, exercised superior authority. In that year, Anund Sing and Raee Sing, two of the sons of Ajeet Sing, Maharaja of Jodhpoor, emigrated to Edur and Seroohee. The ruling Rao was a man of ordinary character. The Viceroyalty of Guzerat was conferred from Delhi upon Abhaee Sing, and, supported by the people, Anund Sing and Raee Sing possessed themselves of the aforesaid places."‡

8. I have been thus particular in endeavouring to ascertain the origin of the present dynasty of Edur, because a question which has been incidentally raised by Colonel Sutherland,§ to be hereafter noticed,|| very much depends upon the mode in which the acquisition was obtained. The two brothers may very possibly have been aided in their object by the nominal claim their elder brother, Abhaee Sing, possessed to Edur as the Emperor of Delhi's Viceroy of Guzerat; but beyond this the Edur family appears to me to have always held Edur by right of conquest, just as much as the Sovereigns of Jodhpoor hold

* This fact is most important, as it militates against the idea of the two brothers having obtained Edur through Abhaee Sing. It is also placed beyond doubt by a letter dated in A. D. 1782 quoted by Colonel Tod, proving that it was Abhaee Sing's intention to cut off all but his own parricidal issue from the succession, and Anund Sing is therein expressly named as one who was not to be allowed "to escape alive." Vide "Annals of Rajasthan," Vol. II. p. 138. The letter itself will be found in the Appendix.

† Captain Lang's letter to Government, dated 20th June 1845.

‡ Tukht Sing's Khureeta, forwarded with Captain Ludlow's letter dated the 13th December 1843.

§ Vide his letter to the Government of India, dated the 2nd October 1843.

|| Vide paras. 130, 131, and 132 of this Minute.

Marwar by a similar title. The two families are of the same clan and descended from a common ancestor, but in all other respects the States they have founded are quite distinct and independent of each other.

9. To resume my narrative. In one of the numerous conflicts* between the two brothers and the Bhomea, or original Rajpoot proprietors of the soil, Race Sing was killed, leaving no issue. The surviving brother, Anund Sing, ruled about twenty years, and having established his authority over almost all the country comprehended in the modern States of Edur and Ahmednuggur, was succeeded on his death by his son Sheo Sing. This Chief, after a reign of forty years, died in Sumvut 1848, A. D. 1791-92, leaving five sons, the eldest of whom, Bhowan Sing, succeeded him.

10. The death of Sheo Sing led to the dismemberment of the Edur State, and to inveterate dissensions in his family, which have continued without intermission up to the present period. These dissensions were greatly aggravated by the death of Bhowan Sing within a few days after the demise of his father, and the consequent succession† of his son Gumbheer Sing, a minor of ten or eleven years of age. After a reign of more than forty years this Chief died in A. D. 1833, leaving an only son, an infant of twelve months old, named Jowan Sing, the present Chief of Edur. When on his death-bed, Gumbheer Sing placed his infant son in the *gode* (or lap) of Mr. Erskine, the Political Agent, signifying thereby that he formally consigned him to the guardianship of the British Government. Soon after, at the request of the Rancee, his mother, Edur was placed under attachment,‡ and the estate has continued ever since to be managed by us on the young Chief's behalf.

11. I now proceed to notice how Ahmednuggur, Morasa, and Bayer became severed from Edur. These places formed an integral part of the Edur State for at least fifty years after it came into the possession of the present dynasty, or until about A. D. 1784. "It is only about fifty years (observes

* Letters from Captain Lang, dated the 2nd July 1842 and 18th December 1843. Colonel Miles, in the Historical Sketch before quoted, gives a different account of the events of this period. He states, that some years after the two brothers obtained Edur, an officer in the service of Damajee Rao Gaekwar, with the aid of a body of Rehwar Rajpoots, adherents of the former Rao, captured Edur, and that in Sumvut 1809, A. D. 1752, Anund Sing, in an attempt to recover it, was killed. Race Sing was more fortunate, and recaptured the place. On his death, Sumvut 1822, he was succeeded by his nephew, Sheo Sing, the son of Anund Sing, who reigned forty years. In other respects, Colonel Miles agrees with the authorities followed in the text.

† There is some discrepancy of opinion as to the precise date of his accession. Sir R. Arbuthnot (letter dated 10th December 1839) states it occurred in Sumvut 1840, A. D. 1783. Colonel Miles, in his Historical Sketch of the Edur Family, fixes it in Sumvut 1849, A. D. 1792.

‡ Captain Lang's letters, dated the 18th December 1843 and 20th June 1845.

Captain Lang)* since Maharaj Sheo Sing, who enjoyed the united Principality, died. A few years before his death he assigned Ahmednuggur as a maintenance to his second son, Sugram Sing. Soon after his death disputes arose in the family, and Ahmednuggur has since been held as a separate State." Although I have myself little doubt that Ahmednuggur was conferred by Sugram Sing in Puta,† and that when the grant was originally made Sugram Sing became a Putavut or subordinate Chief of Edur, it may at once be conceded that, favoured by Gumbheer Sing's minority, the Chief of Ahmednuggur soon became practically independent of Edur, as I shall have occasion to show more fully in a subsequent part of my Minute. In 1821, Mr. Elphinstone observed:‡ "Besides the Raja's and Rao's Putayets, there are three other Chiefs whose territory is included in the Principality of Edur, though in reality they are almost entirely independent of that Government, viz. Ahmednuggur, Morasa, and Bayer, yielding a revenue of Rs. 30,000. The Chief of Ahmednuggur was always rather a rival than a support to the head of the family, and the Morasa Chief, with most of the Putayets, established their independence during the long minority of the Raja."

12. On Gumbheer Sing's accession, circumstances peculiarly favoured encroachments against the parent State. Sugram Sing had three brothers,§ who were dissatisfied in consequence of no provision having been assigned for their support, and to which, within reasonable limits, they were, according to Rajpoot usage, undoubtedly entitled. Being suspected|| of a design against Gumbheer Sing's life, they were expelled from Edur by the Sirdars and Putayets of the State, and sought an asylum at Ahmednuggur. Here coalescing together to extort a provision from their nephew, and aided by Sugram Sing, one brother, Zalim Sing, partly by force and partly by concession, established himself¶ at

* Letters dated 2nd July 1842, 6th November 1843, and 20th June 1845.

† Both Colonel Miles in his Historical Sketch drawn up in 1821, and Captain Keily in his Report on the Princes and Chiefs of Guzerat, designate Ahmednuggur as a "Puta," or feudal grant by a superior Chief to his vassal.

‡ Minute, as Governor of Bombay, dated 28th February 1821.

§ Zalim Sing, Ameer Sing, and Indur Sing.

|| Captain Keily states: "At the instigation of Sugram Sing they conspired against the life of their nephew; they were detected on the information of a slave girl, and were expelled from Edur. Report dated 9th May 1845, (page 27 of this Selection.)

¶ Captain Lang, in his letter of the 20th June 1845, observes: "The great-grandfather of the present Chief of Edur bestowed Ahmednuggur on his second son as a provision, and Morasa and Bayer were only wrested from the parent State during the infancy of the father of the present Chief, by two of his uncles with the aid of Ahmednuggur, and have since been incorporated with it owing to the Morasa Chief's widow having been allowed to adopt a son from the Ahmednuggur family." Sir R. Arbuthnot, in his Report dated 10th December 1839, states: "The Town of Ahmednuggur, with an allowance of Rs. 12,000, was assigned to

Morasa, and another brother, Ameer Sing, in like manner obtained Bayer. These acquisitions, however, were not made without a long contest between Gumbheer Sing and his uncles, or without frequent attempts on the part of the former to recover them. Finally, however, a reconciliation was effected on terms very disadvantageous to Gumbheer Sing, and the Edur Principality has ever since been separated into four divisions, viz. Edur, Ahmednuggur, Morasa, and Bayer; and it will readily be imagined why the Chiefs of Morasa and Bayer have always made common cause with Ahmednuggur against the parent State Edur. Hence a very intimate connection existed between the three brothers, so much so, that when Sugram Sing died, Zalim Sing assumed the guardianship of his son Kurun Sing, and on his arriving at manhood placed him in charge of Ahmednuggur."*

13. The third brother, Indur Sing, who was born blind, did not succeed in obtaining a separate settlement. He returned to Edur, and received in the first instance the village of Wussye for his support, which was afterwards exchanged for that of Soor and three other villages. At a later period, the Edur share of the Gorewara Puta was made over to him, which caused the Thakoor of Gorewara to go out into Bharwuteea, and this again led to the Edur share of the Puta being exchanged for the village of Jamleeara. This family, consisting of four sons,† is still dependant on the parent State, but their income does not exceed three or four thousand rupees per annum,‡ with which they are much dissatisfied. In fact, about the time of Tukht Sing's transfer to Jodhpoor, the two youngest were about to become Bharwuteea, but desisted from their intention under the hope and expectation of obtaining a suitable settlement. Notwithstanding their poverty, they are entitled to the distinction of being called "Maharaja." They have always rather sided with Ahmednuggur than with Edur, and when Tukht Sing became the Sovereign of Marwar, Humeer Sing accepted service from the Ahmednuggur Durbar, which has increased the distrust formerly entertained by the Edur authorities against the family.

14. Sugram Sing, Chief of Ahmednuggur, died in A. D. 1798,§ and was succeeded by his eldest son, Kurun Sing, who at the time of his father's death was only eleven years of age. His uncle, Zalim Sing, constituted himself his

Sugram Sing, who continued to reside at Edur up to the time of his father's death. Disturbances occurred on that event, and it was supposed that Sugram Sing and his brothers intended to murder their nephew and seize Edur. They were expelled and retired to Ahmednuggur, from which place, taking advantage of Gumbheer Sing's minority, Zalim Sing seized Morasa, and Ameer Sing Bayer.

* Captain Keily's Report on the Princes and Chiefs of Guzerat, dated 9th May 1845, (page 28 of this Selection.)

† Humeer Sing, Nar Sing, Sirdar Sing, and Bheem Sing.

‡ Captain Keily's Report on the Princes and Chiefs of Guzerat, dated 9th May 1845.

§ Ibid.

guardian, and obtaining by his influence the aid of the Murathas, enabled him to resist the efforts made by Gumbheer Sing, during his minority, to bring Ahmednuggur under the subjection of the parent State. Kurun Sing died in A. D. 1835, leaving two sons, Prithee Sing, and Tukht Sing the present Sovereign of Marwar. The former succeeded to the Chiefship, but died in A. D. 1839, leaving one of his widows *enceinte*. Tukht Sing became the *de facto* Chief of Ahmednuggur, but was superseded *de jure* by the birth, a few months afterwards, of a posthumous son,* who was recognized by Government as heir to his father, Tukht Sing being declared Regent and guardian during his minority. This infant, however, dying in A. D. 1841, Tukht Sing, as next of kin, became the *de facto* as well as *de jure* Chief of Ahmednuggur, and was duly recognized as such by the British Government in that capacity, up to the period of his removal to Jodhpoor.

15. Having thus given a brief account of the Ahmednuggur branch of the family, I turn to that of Morasa. In Sunvut 1863, A. D. 1806-7, Zalim Sing having accompanied a Gaekwar force sent against the powerful Koolee Chief of Anleeara who had rebelled, was killed during the operations against that place. Being childless, Morasa ought according to custom to have reverted to Edur as a lapse on failure of heirs. The case, however, was peculiar. The deceased Chief had just lost his life in the service of the Gaekwar Government, and his widow, Ranee Churojee, was permitted to adopt Purtaap Sing, the second son of Sugram Sing and a younger brother of Kurun Sing the Chief of Ahmednuggur, "the ceremonies of adoption being performed and the Khilut of investiture conferred by an officer, named Bapoo Kashee, on the part of His Highness the Gaekwar as Lord paramount." The allowing of this adoption was a great hardship on the Chief of Edur, whose minority, however, favoured the arrangement. Nevertheless it was strenuously contested by Gumbheer Sing, who maintained† that Zalim Sing had only a life interest in Morasa, and that that estate now reverted to him as *Patree* or head of the family. At first his remonstrance appears to have been successful, for in Sunvut 1872, or A. D. 1815-16, eight years after Zalim Sing's death, the adoption of Purtaap Sing was annulled, and orders actually issued for the restoration of Morasa, Bayer, and Megrej to Gumbheer Sing, on payment of a large Nuzerana to the Gaekwar and his officers.

16. In the following year, the British Government, by right of conquest, succeeded to all the rights and possessions of the Peshwa in Guzerat, and in

* Born on the 23rd May 1840, and died on the 23rd September 1841. Vide Mr. Malet's letter dated the 17th June 1840, and Mr. Chief Secretary Reid's letter to the Resident at Baroda dated the 31st August 1840.

† The Chief of Edur further asserted that the practice of adoption was not allowable, or, at all events, that if allowed, he as *Patree* ought to have been consulted.

these were included a half share of Morasa and Bayer. Our local officers ascertained that Purtap Sing was about to resort to Bharwatee to recover possession of Morasa, which had been sequestered by the Gaekwar. To preserve the peace of the country thus threatened, the Government interfered, and the question of Purtap Sing's adoption having been referred to the Shastrees and declared legal, orders were obtained, through the intervention of the Resident at Baroda* and Collector of Ahmedabad, from the Gaekwar, confirming the adoption and directing that he should be reinstated in his rights. This occurred in Sumvut 1878, or A. D. 1821-22; but before Purtap Sing could reach Morasa he died, and the place devolved in consequence to his elder brother, Kurun Sing, Chief of Ahmednuggur. Maharaj Maun Sing of Jodhpoor is stated also to have declared† in favor of the legality of Purtap Sing's adoption, which was likewise acknowledged by Kurun Sing, in a letter‡ addressed to Zalim Sing's widow, dated the 5th Bhadur Shood, Sumvut 1864, A. D. 26th August 1808. I shall hereafter have occasion again to refer to Purtap Sing's adoption, as it is much relied on by the Political authorities§ in Marwar, in support of Tukht Sing's claim to be permitted to retain Ahmednuggur by the same process.

17. On the death of Prithee Sing on the 6th December 1839, a discussion fortunately occurred, which elicited much valuable information bearing upon the present dispute, which, from having been recorded before it commenced,|| is free from the suspicion of having been colored to suit the views of either party. This discussion originated in a claim advanced by the Collector of Ahmedabad, founded on the circumstance of the adopted line in Morasa having become extinct, to the Marwaree share of Morasa, which, he contended, reverted as a lapse to the British Government as Lord paramount. This claim was strenuously resisted by Captain Lang on behalf of the Ahmednuggur family. The discussion of course terminated on the birth of Prithee Sing's posthumous son, but was renewed by the Collector on his death, and after considerable correspondence, Government, though it admitted the question was not altogether free from doubt, waived its claim and decided¶ that Tukht Sing should

* Mr. Dunlop, Collector of Ahmedabad's Report, dated June 1818; Colonel Ballantine's Report, dated the 6th September 1821; and Captain Lang's letter, dated July 1840.

† Vide Appendix B to Mr. Greathed's Report, dated the 21th October 1845.

‡ This will be found in Appendix B, No. 5 of the Report above quoted.

§ Vide Mr. Greathed's Report, dated 24th October 1845, and Colonel Sutherland's Reports *passim*.

|| The claim was first advanced in December 1839, Government finally decided against the Collector in June 1843, and the present dispute commenced in October 1843.

¶ Vide Captain Lang's Reports, dated the 28th January 1840, 2nd July 1842, and 18th December 1843, and for the final decision of Government, Mr. Chief Secretary Reid's letter dated 1st June 1843.

be permitted to retain the Marwaree share of Morasa in conjunction with Ahmednuggur. The correspondence on the subject will hereafter be again referred to.

18. This seems a convenient place to notice a circumstance of great importance connected with the present dispute, which appears to have entirely escaped the observation of our Political officers in Marwar, and to have only been very slightly dwelt upon by those of Guzerat. I refer to the fact, that both the litigant parties in this case are tributary Chiefs either to the Gaekwar or the British Government. In the sequel I shall show, that this fact alone is entirely destructive of Tukht Sing's claim to retain Ahmednuggur in virtue of the alleged adoption of his eldest son.

19. When, as I have before stated, Abhaee Sing abandoned Guzerat for the defence of his capital in Marwar against the Murathias, his two brothers, after the expulsion of his deputy, managed to maintain possession of Edur, and its dependencies Ahmednuggur, Morasa, Hursol, and Bayer. From A. D. 1735 to 1755, during which the province of Guzerat was conquered by the combined forces of the Peshwa and the Gaekwar, these Princes valorously maintained an incessant struggle for their independence, but were finally compelled to succumb to the superior power of their adversary. By an agreement entered into at Poona between the Peshwa (Ragoonath) and the Gaekwar, the Edur territory was partitioned between them, and in this manner each obtained a moiety of the villages of Morasa, Bayer, and Hursol, the Kusbas or chief towns of the district being equally divided. A different policy was, however, pursued by each party towards the conquered. The Peshwa at once took possession of his share, and stationed Thannas in the chief towns for the maintenance of his authority. The Gaekwar, on the other hand, abandoning the territorial claim, permitted the Edur Chief to retain his share, subject to the payment of an annual Peshkush or tribute. This in the first instance fluctuated in amount, but in A. D. 1812 the amount was fixed in perpetuity, under the guarantee and through the mediation of the British Government, at Rs. 24,001 annually.* Deducting, however, Secrpao or present made on payment of this tribute, and some other petty remissions, the nett amount received by the Gaekwar is reduced to Rs. 21,866, of which one-fourth is paid by the Raja, and the remaining three-fourths by his Putayets or feudal Chiefs. The

* Captain Keily states it was first raised to this amount in 1802, in consideration of aid afforded to Edur by the Gaekwar against the Palhunpoor State. (Report dated 9th May 1845.) The Murathas had previously obtained a cession of a moiety of the Edur revenues from Sheo Sing, who was unable to resist a large force which invaded Edur under Damajee Rao Gaekwar. Sheo Sing died in A. D. 1791.

present revenue* of Edur falls something short of a lakh of rupees annually. That of Ahmednuggur does not exceed Rs. 40,000 per annum, of which Rs. 8,952 are paid as tribute, inclusive of that which is due from Morasa and Bayer. These two last-named places were included in the Peshwa's share of Guzerat under the partition treaty entered into in A. D. 1755. The Gaekwar, therefore, had no claim to levy tribute from Morasa and Bayer, but the Peshwa having farmed his share of Guzerat to the Gaekwar, he, during the lease, established a claim to tribute, or rather usurped the right to do so, and when we succeeded to the Peshwa's territories, our Authorities overlooked the above engagement, and recognized this unjust claim before the usurpation was detected, and although it was subsequently challenged, it was wisely held that we are in good faith now bound to continue payment of this tribute.

20. It has already been stated (para. 12) that Ameer Sing, one of the sons of Sheo Sing, established himself at Bayer. This Chief died in Sumvut 1879, A. D. 1823, leaving no son, but two daughters. On this event the reversion of Bayer was claimed both by Edur and Ahmednuggur; by the former, because it originally formed part of the Edur State, and ought therefore on failure of heirs to revert to it as a lapse; by the latter, because it was not granted as a maintenance, but had been obtained by conquest. This dispute was investigated by our Political Agent in the Mahee Kanta, and in Sumvut 1883,

* The Honorable Mr. Elphinstone gives a higher estimate in his Minute dated the 28th February 1821, observing: "The revenue of the State of Edur amounts to about Rs. 4,00,000, without including its dependencies Ahmednuggur and Morasa, but the Raja's share is not more than from Rs. 1,00,000 to Rs. 1,50,000. The rest is allotted to Chiefs who hold of him under the Rajpoot designation of Putayet, on condition of military service and of a small pecuniary payment. Besides these eight Chiefs, who are all Rathores like the Raja, and whose ancestors accompanied him from Jodhpoor, there are between twenty and thirty Putayets of the Raos of Pola, who held lands of the Prince for military service, but who now pay an annual tribute instead of it to the Raja. These persons are Rajpoots and Koolees."

In the same Minute the Honorable Mr. Elphinstone gives the following estimate of the resources of these places:—

	Revenue.	Tribute.	Armed adherents.
Edur	Rs. 1,75,000	21,001	600
Ahmednuggur	50,000	5,001	1,500
Morasa:	30,000	7,301	2,500

Morasa consists, besides the town of that name, of the villages of Gabut and Wunyaed, of which the British Government possess a share of the annual value of Rs. 4,005, in whom also is vested the entire civil and criminal jurisdiction. The Raja, however, collects direct his share of the revenue, and this has been a constant source of disturbance. Vide Mr. Collector Fawcett's letter, dated the 21st June 1842, and Mr. Chief Secretary Willoughby's summary, dated the 21st February 1841.

A. D. 1827, an agreement* was concluded settling all the disputes then existing between Edur and Ahmednuggur. By this, Edur relinquished all claim to Morasa, which was to be exclusively enjoyed by Ahmednuggur, and Bayer was to be divided between them in the proportion of two-thirds to Edur and one-third to Ahmednuggur; the parties at the same time consenting to defray the marriage expenses of Ameer Sing's two daughters, and to grant an annual allowance to their mother. In reality, however, this settlement was never carried into effect, and in 1833 Ameer Sing's widow wrote over the whole of Bayer to the Raja of Edur, on the sole condition that he would support her daughters. In the meantime one daughter died, and as the Raja of Edur did not perform his part of the contract, the widow, with the surviving daughter, proceeded to Ahmednuggur, and wrote over the estate on the same conditions to the Raja of that place. The widow then died, and the possession of Bayer being again contested by Edur and Ahmednuggur, the estate was in 1837† sequestered by the British Government; since which the produce of the Marwarce share, averaging about Rs. 5,000 per annum,‡ has been paid to Bhace Phudjee, the daughter of Ameer Sing, and will continue to be paid to her during her life-time.

21. Neither the Morasa nor Bayer Chiefs having left male issue, the possession of these places have continued to be disputed by the Edur and Ahmednuggur Chiefs up to the present day; Edur asserting her right to them as a lapse to the parent State, and Ahmednuggur, partly in virtue of an adoption by the widow of the Morasa Chief of a member of that family, to be hereafter noticed,§ and partly as having with its aid been wrested by force from Edur. || The daughter of Ameer Sing, Bhace Phudjee, has likewise preferred her claim to dispose of Bayer as she pleases, but by the customs of Rajasthan this claim is inadmissible, since, according to Rajpoot usage, a female cannot succeed to an estate in her own right. The Rana of Oodepoor and the Raja of Purlapoor have both decided in favour of the claim of the Raja of

* Vide Captain Lang's letter, dated the 6th February 1841, to which copy of this engagement is appended. On the part of Ahmednuggur it was signed by Raja Kurun Sing and his two sons, Prithee Sing and Tukht Sing.

† Vide Captain Lang's letter, dated the 18th December 1843.

‡ From the last annual Report of the Political Agent, dated the 29th April 1847, the receipts and expenses of Bayer, during the last four years, were as follows:—

	Receipts.		Expenses.	
1842-43	Rs.	3,793 8 10	2,776 8 2	
1843-44	"	6,784 0 4	6,553 0 5	
1844-45	"	4,234 4 3	4,170 14 2	
1845-46	"	5,777 6 10	5,630 5 5	

§ Vide paras. 69, 84, and 85 of this Minute.

|| Vide Captain Lang's letters, dated the 2nd July 1842 and 18th December 1843.

Edur as the head of the family, but the discussion on the subject terminated on the death of Maharaja Maun Sing, and the election and adoption of Tukht Sing as his successor in supersession of the Raja of Edur, the elder branch of the family. The eventual succession both to Morasa and Bayer has consequently merged in the claim of Edur to succeed to the whole Ahmednuggur Principality consequent on the above event.

22. These historical sketches, imperfect as they are, will facilitate the decision of this question. They are chiefly compiled from information recorded previous to the commencement of this dispute. In many particulars, however, they are confirmed by information which has been furnished by Tukht Sing himself. In his first Khurecta* he states : " Raee Sing died childless. Anund Sing had one son, named Sheo Sing, who had five sons—1st, Bhowan Sing ; 2nd, Sugram Sing ; 3rd, Zalim Sing ; 4th, Umeer Sing ; 5th, Indur Sing. The present Chief of Edur is grandson of Bhowan Sing. The second son, Sugram Sing, had two sons, Kurun Sing and Purtap Sing, and the former succeeded to Ahmednuggur. The third son, Zalim Sing, settled at Morasu, and having no son, adopted Purtap Sing. Hence, in the course of time, Kuruu Sing became Chief of the three places, Ahmednuggur, Morasa, and Bayer. He had two sons, Prithee Sing and myself." The accuracy of Captain Lang's account of the mode in which Edur became separated from Ahmednuggur is likewise confirmed,† except that he dates the event a few years earlier. " Sheo Sing, the son of Anund Sing, conferred the Purgana of Ahmednuggur on his second son, Sugram Sing, my great-grandfather, in Samvat 1830, A. D. 1773-74, seventeen years before his death." He adds, however, that " each of Sheo Sing's sons exercised sovereignty in his own dominions according to his judgment and unfettered discretion, each being independent of the other."

23. I now proceed to notice the circumstances under which, contrary to general expectation, and, as it appears to me, contrary to the laws and customs of Rajasthan, Tukht Sing, the late Chief of Ahmednuggur, became by election and adoption Sovereign of Marwar in supersession of Jowan Sing, the present Chief of Edur.

24. Maun Sing, Maharaja of Jodhpoor, died on the 9th September 1843.‡ He had no surviving issue, and neglected (according to Colonel Tod)

* Vide Captain Ludlow's letter, dated the 13th December 1843.

† Tukht Sing's second Khurecta, dated the 6th October 1845.¶ Appendix B to Mr. Greathead's Report, dated the 24th October 1845.

‡ Captain Ludlow's letter of this date.

the first duty of a Rajpoot Prince, to nominate his successor. The character* of the deceased Sovereign sufficiently accounts for the omission. During his long reign he was more than once subject to mental despondency bordering on insanity. He neglected the affairs of Government, and finally became a religious recluse or devotee. The death of his only son, Chutur Sing, in 1817-18, aggravated his disease, and his mind never recovered from the effects produced by that bereavement. Towards the close of his reign his insanity was manifested in various ways. In June 1843 he abandoned his capital, and, to the great embarrassment of the British Government, virtually abdicated his Government. On this occasion, our Agent in Rajpootana was informed by Mr. Secretary Thomason, in a letter dated the 23rd June 1843, that "the Governor General has long come to the conclusion that insanity alone could be the cause of the Maharaja's strange conduct, and since His Highness avows that he has come to the same conclusion himself, it is to be hoped that the Thakoors will at once proceed on that supposition to *place his rightful heir on the Gudi*, and provide for the administration of affairs during the minority; every proper provision being made for the maintenance of the insane Maharaja in all the respectability and comfort he can be induced to accept."

25. On the death of Maun Sing, the succession to the throne of Marwar was contested by the Rajas of Edur and Ahmednuggur. Both these families are descended from that of Jodhpoor, but by reference to the genealogical tables annexed to this Minute it will be seen, that the Jodhpoor line having

* The following extracts from Colonel Tod's "Annals of Rajasthan," Vol. II. p. 150, are illustrative of the peculiar character of Maun Sing:—

"The loss of Deonath appeared to affect the reason of Raja Maun. He shut himself up in his apartments, refused to communicate with any one, and soon omitted every duty, whether political or religious, until he was at length recommended to name his only son, Chutur Sing, as his successor. To this he acceded, and with his own hand made the mark of inauguration on his forehead. But youth, and base panders to his desires, seduced him from his duties, and he died.

"The premature death of his only son, before he had attained the years of majority, still more alienated the mind of the Raja Maun from all State affairs, and his suspicious of treacherous attempts on his person extended even to his wife. He refused all food, except that which was brought by one faithful menial. He neglected his ablutions, allowed his face to be covered with hair, and at length either was or affected to be insane. He spoke to no one, and listened with the apathy of an idiot to the communications of the Ministers, who were compelled to carry on the Government. By many it is firmly believed the part he thus acted was feigned, to escape the snares laid for his life, while others think that it was a melancholy mania, arising from remorse at having consented to the murder of Induraj, which incidentally involved that of the Guru."

For further particulars of the life and character of Maun Sing, I would refer to Colonel Sutherland's interesting and able "Sketches of the Relations subsisting between the British Government of India and different Native States," published at Calcutta in 1837, p. 77.

become extinct on the death of Maun Sing, and the latter not having adopted a successor, Jowan Sing, the Chief of Edur, as the representative of a senior branch* of the family, had a preferable right to succeed than Tukht Sing, the representative of the junior branch. Jowan Sing in fact was next of kin to Maun Sing, and ought, according to Hindu law and custom, to have succeeded to his inheritance; nevertheless his opponent Tukht Sing was, within a few days after Maun Sing's death, unanimously elected by the Ramees and Sirdars of Jodhpoor as their Sovereign, and he was at the same time invited to bring with him his eldest son as heir apparent.

26. I shall now show how this unlooked-for result was brought about, premising, with a brief allusion to the proceedings of the Government of India, when Maun Sing was still alive, for the settlement of the Jodhpoor succession, Captain Ludlow, the Political Agent at Jodhpoor, in a report† on the affairs of that State generally, observed that Maun Sing was under an impression that the British Government might place on the Gadi of Marwar "a child of three years of age of the house of Ahmednuggur, whom the Maharaja has named as his heir." This is the first intimation I have been able to trace of an intention to select an heir from the Ahmednuggur family. The child alluded to was of course Tukht Sing's son, and it is not difficult to perceive why he was now for the first time thought of; for we learn from the same report, that in the month of February 1843 an agent had arrived at Jodhpoor, deputed by Tukht Sing, to endeavour to prevail over the superior claim to the Gadi of the Chief of Edur, who obtained an interview with Maun Sing, and was well received by the Maharaja. On the receipt of this report, the Governor General's Agent in Rajpootana was requested to state his opinion on the relative claims of Edur and Ahmednuggur, with the remark‡ that "the Governor General was under the impression that the right of the house of Edur was recognized by all parties." Colonel Sutherland, in replying to this reference, reported§ that when, some years before, Maun Sing was bent on abdicating, and was urged to name his successor, he had said "the right of succession lay with two boys, who had lived in comparative obscurity near Nagore," the lineal descendants of Umrut Sing, son of Geig Raj, and the elder brother of the famous Juswunt Sing, by whom he was supplanted. From

* Both are descended from the Jodhpoor family in the fourth generation. The Ahmednuggur branch, however, is descended from a younger brother. "The fathers of both (observes Captain Lang) were full third cousins of the late Maharaj Maun Sing. Jowan Sing and Tukht Sing are therefore second cousins." Captain Lang's letters, dated 19th May 1844 and 20th June 1845.

† Dated 14th May 1843.

‡ Mr. Secretary Thomason's letter to Colonel Sutherland, dated the 29th May 1843.

§ Under date the 4th June 1843.

this he implied that Maun Sing meant that one of these boys might be adopted, though up to that time he had understood *the right of succession vested in the Edur family*. On a later occasion, however, or in March 1842, Maun Sing informed our Agent, Captain Ludlow,* that "*the succession lay in the house of Edur*." And in a Khureeta† addressed to the Governor General, the Maharaja actually announced his abdication "*in favour of a descendant of the house of Edur*." Up to this time Colonel Sutherland had never heard of the pretensions of "the child of three years of age belonging to the house of Ahmednuggur," and concluded that the idea had merely been stated "to frighten us with the prospect of a long minority." The question of the succession was shortly afterwards again raised by the extraordinary proceedings of Maun Sing, amounting to insanity, alluded to in the 24th para. of this Minute, and a report‡ was drawn up by Captain Ludlow, shewing that "*the Raja of Edur is nearer of kin to Maharaja Maun Sing, than the descendants of Umrut Sing*," and which, when forwarding it to Government, Colonel Sutherland remarked,§ contained "the most authentic information that could be procured, and shews that the right of succession lies in the Edur house." On those reports the Government of India observed, that they indicated "the Maharaja's mind was so completely alienated by his religious bigotry, as to make it evident that the Chiefs will ere long be compelled to adopt measures for carrying on the Government without him, and treating him as a sovereign who has abdicated. To provide for this crisis, therefore, it was necessary to ascertain who is the legitimate successor to the Maharaja, acknowledged as such not by the Maharaja alone, who appears to have changed his mind, or at least to have named two different individuals, but by the great body of the Chiefs."|| Two days afterwards, however, Colonel Sutherland was informed,¶ "the claim of the house of Edur appears to be the first, and, as such, to be supported."

27. 'From these extracts it seems to me manifest, that up to the period of Maun Sing's death, the Governor General had not contemplated the election and adoption of a successor to the exclusion of the rightful heir, and that not

* Vide this officer's letter, dated the 26th March 1842.

† Dated 7th March 1842.

‡ Letter dated 12th June 1843.

§ Letter dated 17th June 1843. The information was obtained from Thakoor Bhabhut Sing the Purdhan, Thakoor Sheo Nath of the Nemag family, Rao Raja Pudd Mull the Vukeel, and other persons, and was illustrated by a genealogical table of the house of Jodhpoor, commencing with Maharaja Geig Sing. It is worthy of notice that in this table, Tukht Sing's son is erroneously represented as an "adopted son."

|| Vide Mr. Secretary Thomason's letter, dated the 21st June 1843.

¶ Ibid, dated the 23rd June 1843.

only his Lordship, but also Colonel Sutherland and Captain Ludlow, had on several occasions decidedly recognized the claim of the young Chief of Edur to succeed Maun Sing as his next of kin. The Governor General, moreover, appears to have had an hereditary succession in view up to the 14th October 1843, or for six weeks subsequent to Maun Sing's death, for on that date, in reference to the pretender Dhokul Sing, his Lordship remarked, "his presence cannot fail to postpone the settlement of the Marwar Territory, and to impede the tranquil succession of the rightful heir." Colonel Sutherland also gave a decided preference to the claim of Edur in a letter* dated two days after Maun Sing's death. "Although (he observes) repeatedly urged thereto, the Maharaja has unfortunately died without following the example so lately set him by the Maharana of Oodepoor, of adopting a son, and Marwar has now no Sovereign. The Maharaja has at various times named three families in which the right of succession lies—1st, that of Maharaj Geig Sing; 2nd, that of the Edur family; 3rd, that of Ahmednuggur. No doubt the succession lies in the Edur house; and this, the information furnished through your letter of the 12th June, from the most authentic sources at your command, went fully to establish. The descendants of either house are, except in the important matter of right, equal in our estimation, for it is impossible to say which will produce the best ruler, the oldest of them, the Edur boy, being I believe in his fourteenth year.

28. To these strong and repeated recognitions it may be added, that Colonel Tod, who was for many years our Political Agent in Rajpootana, invariably advocated the Edur Chief's right to succeed Maun Sing. In allusion to the "foul and monstrous murder† of the Raja Ajeet Sing in A. D. 1750, and the misfortunes in which Marwar became involved by that parricidal act," the annalist of Rajasthan feelingly predicts the ruin of the Rathore race, "unless a scion from the uncontaminated stem of Edur be grafted on it;" adding in a note, "the heir of Edur is heir presumptive to the Gadi of Marwar."‡ In another place, looking forward to Maun Sing's death, he observes: "The policy which such views would suggest, is to support the opinion of the vast majority of the Rathores, and to seize the first opportunity to lend at least our sanction to an adoption from the Edur branch of Rathore blood, not only uncontaminated but heir presumptive to Joda, and exclude the parricidal line, which will continue to bring misery on the country. * * * * * Jealousy, feuds, and bloodshed will be the consequence which would at once be averted by an adoption from Edur. Were a general council of Rajpoots to be

* Colonel Sutherland's letter to Captain Ludlow, dated the 7th September 1843.

† Vide para. 5 of this Minute.

‡ "Annals of Rajasthan," Vol. II, p. 114.

convened in order to adjust the question, nine-tenths would decide as proposed."*

29. Had the estate in dispute been situated, like Edur, in Guzerat and not in Marwar, there can be no doubt that the question at issue would have been decided according to hereditary right. It happens, however, that a different custom prevails in Rajasthan, namely, that when a Sovereign or Chief dies without issue, and without naming a successor, the succession is determined by the suffrages of the Chiefs of the State and the choice of the widows of the deceased Prince. In other words, the former elect and the latter adopt a successor. I shall here, therefore, show under what general rules vacancies are in this manner filled up, and prove, what will in the sequel be seen is of vital importance, that the person elected must be adopted, and that if election is unaccompanied by adoption, by the customs of Rajasthan the whole transaction becomes invalidated.

30. The author of the "Annals of Rajasthan" informs us: "A Chief of Marwar, like his Sovereign, never dies; he disappears to be regenerated. Neither the crown nor the greater fiefs are ever without heirs. Adoption is the preservative of honours and titles. The great fiefs of Rajasthan can never become extinct."† In another place the same author states:‡ "Adoptions are often made during the life of the incumbent, when without prospect of issue. The Chief and his wife first agitate the subject in private; it is then confided to the little council of the fief, and when propinquity and merit unite, they at once petition the Prince to confirm their wishes, which are generally acceded to. So many interests are to be consulted, that the blind partiality of the Chief to any particular object is always counterpoised by the elders of the clan, who must have a pride in seeing a proper Thakoor at their head, and *who prefer the nearest of kin*, to prevent the disputes which would be attendant on neglect on this point. On sudden lapses, the wife is allowed the privilege, in conjunction with those interested in the fief, of nomination, though the case is seldom left unprovided for. There is always a presumptive heir to the smallest subinfeudation of these States. The wife of the deceased is the guardian of the minority of the adopted."

31. The ordinary rules of succession are still more forcibly exemplified in the following extracts:§ "Raja Jugut Sing left no issue, legitimate or illegitimate, and no provision had been made for a successor during his life. But

* "Annals of Rajasthan," Vol. II. p. 161. In another place (Vol. II. p. 136) the author exclaims: "Then the issue of Abhaee Sing would have utterly perished, and their ashes might have been given to the winds and no memorial of them left. *Edur must then have supplied an heir.*"

† Ibid, Vol. I. p. 190.

‡ Ibid, Vol. I. p. 192.

§ Ibid, Vol. II. p. 376.

as the laws of Rajpootana, political or religious, admit of no interregnum, and the funeral pyre must be lit by an adopted child if there be no natural issue, it was necessary at once to inaugurate a successor, and the choice fell on Mohun Sing, son of the ex Prince of Nurwur. As this selection, in opposition to the established rules of succession, would, but for a posthumous birth, have led to a civil war, it may be proper to touch briefly on the subject of heirs presumptive in Rajpootana, more especially those of Jeipoor. On the demise of a Prince without lawful issue of his body, or *that of near kindred, brothers or cousins*, there are certain families in every (Raj) Principality of Rajwara in whom is vested the right of presumptive heirship to the *Gadi*. In order to restrict the circle of claimants, laws have been established in every State limiting this right to the issue of a certain family in each Principality. Thus in Méwar the elder of the Ranawut clans, styled 'Babas,' or 'the infants,' possesses the latent right of heir presumptive. In Marwar, *the independent house of Edur of the family of Joda.*"*

"The fief of Pokum, the most powerful (though a junior) branch of the Chumpavut clan, adopted a son of Raja Ajeet as their Chief: his name was Devi Sing. The right of adoption, as has already been explained, rests with the widow and the elders of the clan. Why they exercised it, as they did on this occasion, does not appear; but not improbably at the suggestion of the dying Chief, who wished to see his Sovereign's large family provided for, having no sons of his own; or the immediate claimants may not have possessed the qualities necessary to lead a clan of Maroo. Although the moment such adoption takes place, when the turban of the late incumbent encircled the new 'Lord of Pokum,' *he ought to forget he had any other father than him he succeeded*, yet we can easily imagine that in the present case, his propinquity to the throne was continually forced upon his recollection by the contentions of his parricidal brothers, and their offspring, for the 'cushion' of Marwar. It exemplifies another feature in Rajpoot institutions, which cut off this son (guiltless of all participation in the treason) from succession because he was identified with the feudality, while the issue of another and a junior brother, at the same period adopted into the independent house of Edur, were heirs presumptive to Marwar, nay must supply it with a ruler on failure of heirs, though they should have but one son and be compelled to adopt in his room."

32. Another case is cited by Colonel Tod, in which the prescribed rule of selecting for adoption the nearest of kin was not observed, and in such terms as to establish that the exception proves the rule.

"The Chief of Deogur, one of the sixteen Onras of Méwar, died without

* "Annals of Rajasthan," Vol. II. p. 126.

issue. On his death-bed he recommended to his wife and Chiefs Nahar Sing for their adoption. This was the son of the independent Chief of Sungramgur. There were nearer of kin in the seventh and eighth degrees, and young Nahar was in the eleventh. The nearest of kin, however, were not fit persons to succeed; two had become mere boors, and of two who had sought service abroad, one was a cavalier in the retinue of the Prince, the other a hanger-on about Court; both dissipated and unfitted, as the frerage asserted, to be 'the Chieftains of 2000 Rajpoots the sons of one father.' Much interest and intrigue was carried on for one of these. The Putavuts however were firm, and 'bound round his head the turband of the deceased.' The Rana was highly and justly incensed, but was ultimately pacified, and Nahar was brought to Court and invested with the sword by the hand of the Sovereign, and he is now Lord of Deogur Madaim, one of the richest and most powerful fiefs of Marwar."*

33. At the commencement of this dispute, Colonel Sutherland's views in respect to the rules of succession in Rajasthan coincided in several important particulars with those of Colonel Tod. In December 1843, the Governor General's Agent raised and disposed of the following question: 1st, Whether selection amongst the Rathores be by election? and 2nd, If so, what is the limit of the elective franchise? To this he replied,† "I think that within certain limits it is elective; the right of election laying with the feudal Chiefs and the brethren of the late Sovereign, who will, too, always consult and co-operate in this important matter with his widow or widows,‡ *since, to render the measure complete, the senior widow has to adopt as her son the person so elected.*" Colonel Sutherland, however, differs from Colonel Tod in one respect, namely, that although the person elected and adopted, and the deceased, must be descended from a common ancestor, he need not of necessity be next of kin, but on the contrary may be the most remote, in proof of which he cites an example which is stated to have recently occurred in the Rathore Principality of Kishengur.§

34. It was clearly also Colonel Sutherland's intention, in the first instance,

* "Annals of Rajasthan," Vol. I. p. 192. I have given the above extracts at length, because they have an important bearing on the question which will soon come under consideration, namely, Tukht Sing's right to retain Ahmednuggur after his removal to Jodhpoor.

† Vide letter to the Government of India, dated the 2nd December 1843.

‡ I would call particular attention to the passage I have underlined, for in the subsequent correspondence it will be seen, that Colonel Sutherland asserts that Tukht Sing was not, and from his age could not, have been adopted by Maun Sing's widows.

§ The Raja of Futtehgur, a feudal Chief of the Principality, was the nearest of kin, and claimed the succession on behalf of his son; but the Chiefs of the State elected, and the widow adopted, the fourth son of the fourth brother of the Futtehgur Raja, who was of course fifteen

that the customs of Rajasthan should be observed in electing a successor to Maun Sing, for in a letter addressed to the Government of India* only three days after the demise of that Monarch, he recommended that on the occasion of adoption or naming a successor, there should be as full an attendance of the Chiefs as could be secured; and after referring to the different candidates, he suggested "that the widow, with whom the right of adoption lies, should be encouraged to take to her arms, from the house in whom the right of succession lies, a son and heir to the throne of Marwar."

35. It was unfortunate, therefore, for the Raja of Edur, that Colonel Sutherland was absent from Jodhpoor at the time of the election, for notwithstanding the vast superiority of his claims, Tukht Sing, the Chief of Ahmednuggur and representative of the junior branch of the family prevailed, and in less than two months after the death of Maun Sing, was, in contravention of the usages of Rajasthan, peaceably enthroned on the Gadi of Marwar. This result is easily to be accounted for. Tukht Sing had for upwards of seven months been actively employed in securing the prize, whilst his rival, the minor Chief of Edur, was lulled into a fatal security, in consequence of having been placed under the guardianship of the British Government, and therefore not unreasonably expecting that his interests would be properly cared for and protected.

36. The death of Maun Sing aroused the Edur party to exertion. The Ranee of Edur immediately addressed Government,† claiming the succession as the undoubted right of her son, Jowan Sing, and stating that she looked to Government to protect his interest. Her appeal, however, came too late. Tukht Sing's agents‡ had been for some months before diligently engaged in promoting his cause. The effects of their exertions soon became manifest.§ In the beginning of October it was announced that a large deputation was on its way from Jodhpoor to escort Tukht Sing's infant son, or as some said, Tukht Sing himself, to Marwar. This elicited from the Ranee a strong protest against her son's birthright being "so unceremoniously usurped by a younger branch of the family, the more especially as many years ago a negotiation had

removes further from the throne, according to our views of the rights of primogeniture, than the eldest son of the Futtchgur Raja. The election and adoption were considered perfectly valid throughout Rajpootana, and the adopted child now reigns. The British Government did not hesitate to recognize a sovereign so constitutionally chosen, though the election and adoption were made without reference to us, of necessity, since amongst Rajpoots the King or head of the house never dies."

* Letter dated 8th September 1843.

† Vide her letters, dated the 26th and 30th September and 3rd October 1843.

‡ Resident at Baroda's letter, dated the 11th October 1843.

§ Letter from Captain Lang, dated the 5th October 1843.

been entered into for the adoption of an elder son of the late Raja of Edur on the death of Maun Sing's only son." The Ranee further resolved to send a mission to Jodhpoor to advocate her son's claims, but this measure was adopted too late, and it returned to Edur on the 10th November 1843. Soon after, she added threats* to her well-founded remonstrances, by declaring that any attempt to remove Tukht Sing to Jodhpoor would bring on a collision. The Ranee, however, was prevented from resorting to violence by the judicious counsels and warnings of our Political Agent; but at the same time Captain Lang warmly espoused† the Chief of Edur's cause, observing that his supersession would be considered in Guzerat "as an act of great injustice, and produce a more injurious effect as far as our Government is concerned, from his being looked upon as specially under our guardianship," which had hindered his mother and other influential parties from pushing his interests on Maun Sing's death as the opposite party had so effectually done. The Political Agent at the same time suggested‡ that neither Tukht Sing nor his infant son should be removed to Jodhpoor until the question had been finally decided by the Supreme Government.

37. All these representations, however, proved fruitless, and Tukht Sing was elected and adopted Sovereign of Marwar, and his son at the same time invited to accompany him as heir apparent. It is here necessary that I should narrate the particulars of this event in detail, in order to show that the election of the father as Sovereign, and the son as heir apparent, were one and the same act, and to prove beyond doubt that Tukht Sing was adopted as well as elected, since the adoption has subsequently been denied.§ In thus occupying the Board's attention, I am only preparing the way for a just decision on the question of the disposal of Ahmednuggur and its dependencies, which very much depends on the facts of an adoption with all its necessary consequences having occurred, and therefore that Tukht Sing's son should follow his father's fortunes.

38. On the 29th September 1843, Colonel Sutherland reported that, "as was to be expected, the last declaration of the late Maharaja in favour of the Morasa and Ahmednuggur house, had influenced all parties in the State on

* Ranee's letter, dated 6th October 1843. "Relying on Government (observes this disappointed lady) to protect my son's interests I have remained quiet; but now the deputation from Jodhpoor having arrived, and preparations are in progress to take away Tukht Sing's son, I cannot allow them to do so; and if the Raja of Ahmednuggur uses force, it will certainly lead to a collision."

† Letter dated 7th October 1843.

‡ Letter to Captain Ludlow, dated the 7th October 1843.

§ Namely in Colonel Sutherland's letters to the Government of India, dated the 2nd and 16th May 1846.

fixing a successor from that family," and that confidential persons on behalf of the ladies of the Zenana, and of the Chiefs and principal officers of the State, were about to be deputed to Ahmednuggur. He at the same time forwarded a paper, concurred in by all parties, resolving "to invite Tukht Sing the Raja of Ahmednuggur and his son Jeswunt Sing to Jodhpoor, with the understanding that either the one or the other would be nominated to the vacant *Gadi*;" one party in the State being in favour of the selection of a minor, and another favouring the election of a person of mature years. On the 15th October, the Political Agent at Jodhpoor reported* that on the previous day Tukht Sing had been elected Sovereign of Marwar, by the unanimous voice of the Ranees, the Sirdars, and others who have a voice in the succession, and that the Ranees had at the same time "*invited the son of Tukht Sing as the heir apparent of the Gadi of Marwar,*" and intimated his intention to submit afterwards documents prepared by the Ranees and Sirdars, with his further report "*on the subject of this adoption.*" These, "addressed by the widows of Maharaj Maun Sing, the Sirdars and Mootuseedees, to Maharaj Tukht Sing, announcing His Highness's ADOPTION and ELECTION† to the vacant Gadi of Marwar," were forwarded on the same date to His Highness, accompanied by a Khureeta from the Political Agent inviting him to the capital to assume the Government in anticipation of the Governor General's recognition. In reply to this communication, Colonel Sutherland offered his cordial congratulations on the happy event "OF THE ADOPTION AND ELECTION of Tukht Sing and of his son, as Sovereign and heir apparent of Marwar," and at the same time requested Captain Lang to afford the Maharaja and his son every facility in their progress to Jodhpoor as Sovereign and heir apparent constitutionally elected, in succession to the late Maharaja Maun Sing." About this time, Tukht Sing announced to Captain Lang the arrival of the mission from Jodhpoor, and the receipt of a *Khas rookha*, or Royal note, from the Maharanees, ADOPTING HIM, and requested an escort of horse for his protection. This request was immediately complied with, and

* Letter from Captain Ludlow to Colonel Sutherland, Agent to the Governor General in Rajpootana.

† The chief portion of the information contained in this para. is taken from a letter from the Resident at Baroda, dated the 24th October 1843, and enclosures. The election and adoption of Tukht Sing is also clearly admitted by Colonel Sutherland in his letter to the Government of India, dated the 2nd December 1843, wherein he discusses "two questions of delicacy and difficulty, likely to arise out of the late election and adoption of Tukht Sing to the Sovereignty of Marwar, which he entered upon because the said election and adoption were made by the Chiefs of the State and the widow of the late Maharaja, in communication with him as Agent to the Governor General of India." The drift of this letter is to establish that Tukht Sing's election and adoption was in all respects constitutional, the more especially as he is of mature age, and interested motives cannot be imputed to those who elected him. In May 1846, however, we shall find Colonel Sutherland denying the adoption altogether.

measures adopted to frustrate any attempt on the part of Edur to impede his progress. The Maharaja, leaving Ahmednuggur* on the morning of the 20th October, entered his future capital on the evening of the 29th, and immediately afterwards occupied Maun Sing's palace and assumed† the Sovereignty of Marwar. This election and adoption was immediately confirmed by the Government of India, who, in ratifying the arrangement, observed :‡ "Although Edur is admitted to be the nearest, yet the ladies and Sirdars having unanimously elected from the Ahmednuggur branch, the Governor General in Council is of opinion that it is not expedient for the British Government to interfere in the matter."

39. This part of the question therefore having been finally decided by the Supreme Authority in India, it may be asked why I have troubled the Board with these details? In reply, I beg to state, that I have no desire to re-open the question of the succession to the throne of Marwar, for however unjust the decision must be viewed as it affects the young Chief of Edur, it must, I imagine, be considered final and irrevocable. As already observed, however, these details will not be found irrelevant to the question now to be decided in regard to the disposal of the Ahmednuggur Chiefship, which in some measure depends on the fact of whether Tukht Sing was adopted or not. They also afford us an instructive lesson, that questions of such grave importance ought not to be decided with haste, and without a knowledge of all the facts necessary to arrive at a just conclusion, for I cannot avoid concurring in Captain Lang's opinion§ that had all the circumstances of the case been known to the Government of India, the Chief of Edur's claims would have received its support. At first sight indeed it appears unaccountable how those claims were superseded. For a long period this Chief had been recognized|| as heir presumptive to the throne of Marwar by the Political authorities in that province and by the Governor General of India up to the very day of Tukht Sing's election. He had also been named¶ among others by Maharaj Maun Sing as his successor,

* Report of Venak Row, Captain Lang's Head Karkoon, deputed to accompany the Maharaja.

† Captain Ludlow's letter dated the 29th, and Colonel Sutherland's letter, dated the 31st October 1843.

‡ Mr. Under-Secretary Edwards' letter, dated the 4th November 1843.

§ Captain Lang's letter dated 20th June 1845, paras. 9 to 11, in which the injustice suffered by Edur is warmly commented on.

|| Vide paras. 26 to 29 of this Minute; Captain Ludlow's letter, dated 12th June 1843; Colonel Sutherland's ditto, dated the 4th and 17th June 1843; and Mr. Secretary Thomason's ditto, dated 29th May and 14th October 1843.

¶ Tukht Sing had also been named by Maun Sing, but at a period when the Monarch was a confirmed maniac.

and it will add to our surprise* when I make it apparent, that his rival's election and adoption was carried in direct opposition to the rules under which, according to the best authorities, such election ought to be regulated. The circumstances in which the two candidates were placed, however, sufficiently accounts for what would otherwise be so incomprehensible. Tukht Sing, an active and intelligent young man of twenty-four years of age, was able to look after his own interests, and by zealous agents deputed to the spot, was enabled to secure his election. On the other hand, Jowan Sing, a minor of twelve years of age, and under the guardianship† of the British Government, adopted no measures to secure his rights, in vain reliance that the power which had constituted itself his guardian, would fulfil the obligation always implied in such a trust. The Edur party did indeed desire at one time to depute an agent to Jodhpoor before Maun Sing's death, but Captain Lang, in ignorance of the discussions which were at that very moment going on regarding the Maharaja's abdication, unfortunately discouraged this step.‡ We cannot know for certain the means by which Tukht Sing succeeded, for the secrets of the Zenana are hid from us. Captain Lang has recorded§ his reasons for believing that it was effected by intrigue and bribery, and the Ranee of Edur attributes it|| partly to the same cause, and partly to the influence of one of Maun Sing's widows, who is related to Tukht Sing's mother; a very probable cause, if such relationship really exists. Captain Low¶, on the other hand, assigns the following as the reason for the rejection of the Edur Chief: "An

* The following extract from Captain Keily's Report, dated the 9th May 1845, thus accounts for the preference given to Tukht Sing:—

"In 1843 Maun Sing died without issue. This led to numerous intrigues, which in the end led to the adoption of Tukht Sing to the exclusion of Edur, the senior branch of the family. Perhaps the success which attended the Ahmednuggur intrigues may be attributed to the supineness of the Edur Durbar, who, trusting to the protection afforded by the attachment, may have neglected to use the means necessary to conciliate those interested in the adoption at Jodhpoor."

† I have before mentioned that on Gumbheer Sing's death, his estate was at the Ranee's request attached. "Hence (observes Captain Lang) when the question of the Jodhpoor succession commenced, the Raja's affairs being directly managed by the British Government, the Durbar appear to have adopted no measures to forward their claims, but relied on Government." Letter dated the 18th December 1843.

‡ Letter dated 20th June 1843, para. 11.

§ Ibid, para. 9.

|| Letter to Captain Lang, dated the 30th September 1843. She makes the same assertion in a letter to the Bombay Government, dated the 19th May 1844, and names the person alluded to as the "Bhutesanjee" widow.

¶ This officer thus describes father and son: "Tukht Sing is represented to be twenty-four years of age, of medium stature, possessed of good disposition, habits of business, and capacity for the high office which he has been called on to fill; added to which advantages, his

objection was raised against the Edur Chief, originating I believe in offence conceived by the late Maharaja against that house in consequence of an attempt having been made by the Edur Raja of the time to become the successor to the *Gadi* of Marwar on the demise of the Koonvur Chutur Sing." It will, however, be seen from the extract cited in the margin,* that although it is very probable that this pretext may have been raised by the party in Tukht Sing's favour, it is highly improbable that any such feeling existed in Maun Sing's mind, even were such a supposition not contradicted by the fact, that as late as June 1843, the Maharaja himself named the Edur Chief as his successor.

39 A. In support of my opinion that Tukht Sing was elected contrary to the established customs of Rajpootana, I must now refer back to paras. 29 to 33 of my Minute, wherein it is shown on the best authority, or that of the late and present Agents to the Governor General in that province, that the custom of election in default of heirs is founded on the law of adoption prevailing among the Hindus generally, and that although usage, no doubt founded on political considerations, warrants the rejection of unfit persons though nearest of kin, the claims of propinquity ought not to be disregarded where no cause of disqualification exists. In the present case, however, not only have these claims been totally disregarded, but a most decided cause of disqualification exists against the party who has obtained the preference. I concur with Colonel Sutherland in his remark† that in cases of succession to Chiefships, precedents may be quoted for almost everything. I also am of opinion that such cases ought not to be governed strictly and literally by the

personal appearance is stated to leave nothing to desire. His son, whom the *Majees* wish to receive as heir apparent, is also reported of in terms of approbation, with the exception only of his being considered diminutive for a child of seven years of age." Letter to Colonel Sutherland, dated 15th October 1843.

* On the death of Chutur Sing in 1817-18, "the Pokum faction, dreading Raja Mann's resumption of the Government, made an application to Edur for a son, to adopt as their Sovereign. But splendid as was the offer, the Raja (Gumbheer Sing), who had but one son, rejected it unless the demand were sustained by the unanimous suffrages of the Nobles. Unanimity being unattainable, the faction had no alternative, save the restoration of Raja Maun." *Annals of Rajasthan*, Vol. II. p. 151.

† Letter to the Government of India, dated 2nd December 1843. The following extract from this letter is of importance :—

"According to this view of the question, THE ELECTION AND ADOPTION of Raja Tukht Sing to the Sovereignty of Marwar is in all respects constitutional, and it has this merit over most ELECTIONS AND ADOPTIONS, that Tukht Sing is of a mature age, and those concerned in this important measure are not, like the Kishengur authorities and the authorities in most other cases, open to the reproach of having adopted the youngest member of the family in order to secure power to themselves during a long minority."

principles of the Hindu law of adoption. I shall hereafter have occasion to refer to some of the requirements of this remarkable law; at present, it will be sufficient to observe, in the words of Colonel Sutherland, that in cases where the succession is decided by election, "to render the election complete, the senior widow has to adopt as her son the person so elected." Under the most liberal interpretation of the law of adoption, it will scarcely be contended that, under any circumstances, an adult of twenty-four years of age, himself a parent, can be deemed eligible for adoption. Nevertheless this is the precise position of Tukht Sing, and my averment, therefore, that he was elected contrary* to the customs of Marwar, is proved.

40. The anomaly of the case has not escaped Colonel Sutherland's notice, but has involved this distinguished officer in a serious inconsistency and contradiction. In the course of the discussion which followed Tukht Sing's election, the absurdity of the widow of Maun Sing adopting, or in the words used by Colonel Sutherland, 'taking to her arms,' a grown-up man of twenty-four years of age, appears to have struck that officer, and in order to get rid of the difficulty, and unmindful of his previously recorded opinions that Tukht Sing and his son had been 'constitutionally elected and adopted,' he has since maintained that Tukht Sing was only elected and not adopted. If this be really the case, I need not observe, on Colonel Tod's and his own showing, Tukht Sing's election to the Sovereignty of Marwar becomes absolutely null and void. This remarkable denial of Tukht Sing's adoption, will be found in Colonel Sutherland's letter quoted in the margin,† in which he observes: "Tukht Sing succeeded to

* The following extract from Colonel Sutherland's letter to the Government of India, dated the 7th September 1843, proves that in another respect the selection of Tukht Sing was opposed to the customs of Rajasthan:—

"But it will be for the Chiefs and people having the right of regulating such questions, to decide whether the forms of adoption shall be had recourse to, or whether indeed such forms are in accordance with Hindu law and usage *where authority to this effect was not given by the deceased husband*, or whether, in the absence of such authority, it remains for them to name the legitimate heir as their sovereign." At the same time he recommended Government "to interfere as little as possible until those in whom the election rests have failed, or a breach of the peace is likely to arise from such failure, or when either or both parties appeal to our mediation." Here, it will be observed, the right of appeal by either or both parties was admitted by Colonel Sutherland previous to the election; and, I confess, I have never been able to understand why we were obliged to turn a deaf ear to all the appeals and remonstrances of the Edur party against the injustice they have suffered.

† To the Government of India, dated 2nd May 1846. It is worthy of remark that Tukht Sing, no doubt aware that the validity of his election depends upon his also having been adopted, does not himself repudiate his adoption. The position he takes up, and on which he founds his right to retain Ahmednuggur, is, that an adopted son does not forfeit his natural father's estate, which I need scarcely observe is directly contrary to the Hindu law of adoption.

the Sovereignty of Marwar just before I left Rajpootana. At the time, I was under the impression that his son, Jeswunt Sing, was with him for the purpose of being adopted by the widow of Maharaja Maun Sing, *since Tukht Sing was himself too old to undergo that rite.*" And in a subsequent letter the assertion is repeated* "*The father (Tukht Sing) was too old to be adopted.*"

41. It may very fairly be inferred that the parties who elected Tukht Sing were fully sensible of the anomalous proceeding on their part in totally disregarding the custom of their own country and state, and the principles of the Hindu law of adoption, when they selected for their purpose a person of mature years and therefore disqualified for adoption; and it is exceedingly probable that, in order to relieve themselves in part from the embarrassment in which their selection involved them, Tukht Sing's son was named heir apparent to the Jodhpoor throne. Be this, however, as it may, I shall endeavour hereafter to show, that it would be a great injustice to permit Tukht Sing to benefit by one part of the arrangement, and to annul the other merely because he considers it opposed to the present interests of his family. He has gained the higher prize in a most irregular and unconstitutional manner, and ought cheerfully to resign the lesser to his less fortunate rival.

42. Some apology may be due for having thus long tarried on the threshold of my subject; but the great importance of the case under discussion is pleaded as my excuse. I shall now proceed to consider the real question at issue, namely, the disposal of the Ahmednuggur Chiefship and its dependencies. In entering on this question, I must in the first place express my entire concurrence in the opinion of the Honorable Court of Directors, that in settling the succession to Ahmednuggur "the opinions and usages of Guzerat should be

* Colonel Sutherland's letter to the Government of India, dated the 16th May 1846. Shortly after Tukht Sing's "election and adoption" were reported by this Officer, he was compelled by ill health to proceed to the Cape of Good Hope. The letters from which I here quote, denying the adoption, were written soon after his return to Rajpootana, and it is only fair to state that when the first was written, Colonel Sutherland had not with him all the correspondence which had passed on the subject; when, however, the second letter was written, all the documents connected with the case appear to have been in his possession, which renders the contradiction the more inexplicable.

† This is admitted by all parties. Colonel Sutherland (in his letter to the Government of India, dated the 2nd May 1846) states, "it is one of first-rate importance, in as far as establishing a precedent under our supremacy;" and Captain Lang (in his letter of the 20th June 1845) remarks, "it is the most important question we have been called on to decide since we obtained the management of the Mahes Kanta."

‡ This is contained in a despatch to the Government of India, dated, I believe, the 19th March 1844. It is not on the records of this Government, but I learn the fact incidentally from the correspondence between the Government of India and the Political authorities in Marwar, accompanying Mr. Secretary Currie's letter dated the 27th January 1845.

constituted as the standard of judgment;" which I interpret to signify, that the question should be decided on the principles which usually regulate successions in Guzerat. The Chiefship in dispute is situated in Guzerat, and if, by the customs of this province, the Raja of Edur is entitled to succeed, he should be placed in possession. It would indeed be hard on this Chief if, after having been deprived, under the alleged customs of Marwar, (though as shown in a preceding para. these have not been followed) of what in Guzerat would have been his undoubted and undisputed birthright, he should also now be deprived of Ahmednuggur under any other customs than those of Guzerat. The rule prescribed by the Honorable Court is manifestly so equitable, that I do not consider it requisite to notice in detail the objections which have been raised to it by Tukht Sing, and to a minor extent by the Political authorities in Marwar. These, however, will be found in the documents noted in the margin,* in case those with whom the final decision of the question rests desire to refer to them. Mr. Greathead seems to think that in a case of this kind the customs of the two provinces must be the same, but Captain Lang has clearly shown† that in some respects they essentially differ, and consequently, that an appeal to the opinions and usages of Guzerat is not, as Mr. Greathead supposes, equivalent to an appeal to the opinions and usages of Rajasthan.

43. When Captain Lang became aware of Tukht Sing's election, and his son's nomination as heir apparent, considering that the Ahmednuggur *Gadi* had thereby become vacant and must revert as a lapse to Edur, he sent trustworthy persons to take charge of the estate and to prevent disturbances which were apprehended, and he suggested that Tukht Sing's election should not be formally recognized as Sovereign of Marwar until Government had decided how Ahmednuggur‡ should be disposed of. The Political Agent was quite justified in adopting this course, which, in cases of disputed successions on this side of India, is the usual mode of procedure;§ and I think it is to be regretted that the sequestration was interfered with. The Government of India (of 1843) directed the withdrawal of the persons deputed by Captain Lang, unless they were required to protect the State against any hostile movement

* Mr. Greathead. Political Agent at Jodhpoor's letter, dated the 21th October 1845, and a Khurecta from Tukht Sing enclosed therein, dated the 6th October.

† Letter dated 25th April 1846.

‡ Letter dated 20th October 1843.

§ It would also appear to be so in Rajasthan. "Hence it may be pronounced that the grant of an estate is for the life of the holder, with inheritance for his offspring in lineal descent, or adoption with sanction of the Prince, and resumable for crime or incapacity; this reversion and power of resumption being marked by the usual ceremonies on each lapse of the grantee, of SEQUESTRATION (ZUETI), of relief (Nuzuran), of homage, and investiture of the heir." *Annals of Rajasthan*, Vol. I. p. 167.

from Eder, and at the same time directed that Eder and Ahmednuggur should both be warned that the British Government would not permit any reference to arms of the differences between the two families.*

44. The Bombay Government had always viewed favorably the claim of the Eder Chief to succeed on Maun Sing's death to the Gadi of Jodhpoor, and when he was superseded this Government was still more strongly disposed to recognize† his claim to the reversion of Ahmednuggur. All further discussion of the subject terminated on the receipt of a letter from the Government of India, peremptorily directing‡ that "instructions should be issued to discontinue the correspondence, the continuance of which can only tend to keep up excitement in the States of Eder and Ahmednuggur," coupled with the remark that "the question was one of general policy, to be decided by the Supreme Government." The Government considering§ this order as tantamount to a positive interdict against continuing the controversy, and which it was bound to obey, the Political authorities in Guzerat were instructed accordingly. The reluctance, however, with which this Government abandoned what it held to be a just claim on the part of a Chief peculiarly entitled to its protection, is sufficiently manifest from the extract given in the margin|| from the Board's Minute dated the 23rd, and letter founded thereon addressed to the Honorable Court of Directors on the 30th December 1843.

45. This Government remained under the impression that it had placed a right construction on the orders of the Government of India of the 14th December 1843 until March 1845, when the discussion was reopened under the following circumstances. On the 18th January 1845 the Chief of Eder

* Letter from Mr. Secretary Currie, dated the 13th November 1843.

† In August 1845 the Board recorded an opinion in favour of Eder on grounds "of policy, equity, and justice." Vide letter to the Government of India, dated the 26th September 1845.

‡ Mr. Secretary Currie's letter, dated the 14th December 1843.

§ The order was similarly interpreted by the Resident at Baroda, who, considering the question to be finally closed, kept back from Government, until the 9th February 1845, Captain Lang's very important communication on the Ahmednuggur question dated the 18th December 1843, and which was not, therefore, forwarded to the Government of India until the 21st February 1845.

|| "As both Eder and Ahmednuggur are under the authority of this Government, and as the interests of the former Chief and the welfare and peace of a district under our control, heretofore extremely difficult to manage, are materially involved in the question whether Ahmednuggur should revert to Eder or become an appanage of Jodhpoor, we felt it our duty, so long as the question was undecided, fully to communicate our sentiments for the Governor General's consideration, but that, when His Lordship's decision was received, we directed it to be carried immediately into effect."

petitioned Government that Ahmednuggur might be restored to him, "in consequence of Tukht Sing having taken possession of the *Gadi* of Jodhpoor in manifest violation of memorialist's rights of seniority." This appeal was forwarded to the Government of India, with a report from Captain Lang on the unsatisfactory state of affairs at Ahmednuggur consequent upon its annexation to Jodhpoor; and, in reply* to this communication, this Government was informed that the Government of India had not intended, by the order of December 1843, to convey a final decision on the Edur claim, but that the subject was dropped "when it appeared that Maharaja Tukht Sing was not the *Chief* of Ahmednuggur, but only the *Regent*, on behalf of the infant, his son Jeswunt Sing."

46. This Government was also now furnished with the correspondence of the Political authorities in Marwar, under which the Government of India had been led to conclude that Tukht Sing was Regent and not Chief of Ahmednuggur, and was instructed to inquire and report "into the fact whether Tukht Sing was (at the time of his election as Sovereign of Marwar) the *de jure* Chief of the Ahmednuggur Principality, or if he was only the *de facto* Chief, occupying as Regent for his son as heir by adoption." This being accomplished, the Government was invited "with reference to the opinions of the Durbars of Central India and the customs of the *Rajpoot Principalities* of the Bombay Presidency, to state its opinion, upon a full consideration of all the circumstances of the case, as to the rights of the respective claimants to the Chiefship;" a question which, it was observed, could best be settled in Bombay, to which Edur and Ahmednuggur are subject.

47. This was the first intimation received by this Government of the grievous misrepresentation made by Tukht Sing respecting his real position at Ahmednuggur when he was elected Sovereign of Marwar. This subject is so intimately connected with the alleged adoption, in November 1841, of his only son Jeswunt Sing, by the widow of his brother Prithee Sing, that it will be convenient to remark on both these subjects together; and as Tukht Sing now chiefly grounds his right to retain Ahmednuggur on that adoption, it requires to be carefully considered. I regret to add, that the conclusion at which I have arrived, after the most careful consideration, is that the whole transaction is fraudulent and fictitious, and was resorted to by Tukht Sing to enable him to retain Ahmednuggur in his family, his election as Sovereign of Marwar having, by his own admission, involved the forfeiture of that Chiefship as far as he was personally concerned.

* Letter from the Government of India, dated 7th March 1845.

48. The following document* has been produced by Tukht Sing in proof of the alleged adoption :—

Deed of Adoption given by the Widow of Prithee Singjee, Jheesodunjee, to her Nephew Jeswunt Sing.

“Considering you a child, I have adopted you, taken you in my lap. Do you therefore look after and assume your property—horses, Rajpoots’ Puta, country, servants, Ahmednuggur, Morasa, Megrej, Bayer. Take care of the country and enjoy it. I have adopted you after the death of my son Bulwunt Sing. Be obedient, and respect my authority in every way. Live for many years, and enjoy your kingdom. I have given this writing with my own free will and consent, being in full possession of all my faculties, and signed it by my own hand. I have acted in this business according to the request of my deceased husband, taking the advice of all concerned. Veerpoora testifies that such was the wish of the deceased. Raja Rehwasjee speaks to the same effect.

“Sumvat 1897, Asoo Vud the 13th day (blank) 11th November 1841 A. D.

“Witnessed by Thakoor Rajsungjee Shreesungjee.

” Kesree Sing Maunsingjee.

” Kushunsing Chew Singjee.

” Mahadajee Dagawala.

” Mahadeo Sing of Nikora.

” Oomajee Bhaee.

” Gumbheer Sing.

” Barote Kanjee Omedsingjee, by the hand of Goolab Sing.

” Dewan Kasee of Veezapoor.

” Thakoor Rajsingjee Jalumsingjee of Mohunpore.

“The above has taken place in accordance with the orders Prithee Singjee had signed. Jusjee Lall Bhaee Majee Phutch Kover admits that she has been consulted, and that the above has taken place with her will and consent, as also in accordance with the wishes of the deceased Raja.”

49. According therefore to Tukht Sing, Jeswunt Sing’s adoption occurred in November 1841, shortly after the death of Prithee Sing’s posthumous son Bulwunt Sing, which event occurred† on the 23rd September 1841. Captain Lang however asserts, and in my opinion has satisfactorily established, that no adoption took place until the 19th October 1843, the day preceding Tukht

* Forwarded to Government by Captain Lang, with his letter dated the 28th September 1841. Another copy, the same in purport, with a few unimportant verbal alterations, was furnished by Tukht Sing to Mr. Greathcad. Vide enclosure No. 2 to that gentleman’s Report, dated the 24th October 1845.

† Vide para. 14 of this Minute.

Sing's departure for Jodhpoor. This question therefore now requires to be minutely examined.

50. When Tukht Sing applied for an escort of horse to accompany him to Jodhpoor, he announced* to Captain Lang his intention to leave Jeswunt Sing, his son, in charge of Ahmednuggur. This letter, however, contained no allusion to the adoption, and his silence at such a moment was, to say the least of it, very remarkable. The first intimation which the Political Agent received of the adoption, was made in a letter dated the 21st October from his Karkoon, Venayek Rao, who had been deputed to accompany the Maharaja, and who, after reporting that Tukht Sing had left Ahmednuggur on the morning of the 20th and before he arrived at that place, observed: "The Maharaja has proceeded alone, leaving his Ranees and family here, and also his eldest son. On the night of the 19th the Maharaj placed his eldest son on the lap of his brother Maharaj Prithce Sing's widow, and consigned the throne here to him. There were written agreements passed, and the Sirdars and Putavuts signed them." The Karkoon having made this report, followed Tukht Sing and overtook him at Sindurpoor, from whence he addressed two other letters† to Captain Lang, in one of which, dated the 23rd October, he reported as follows: "The Maharaja said, when I left Ahmednuggur to take possession of the Jodhpoor throne, my claim on that Estate was given up: but in so doing I placed my son Jeswunt Sing in the lap of my brother Maharaj Prithce Sing's widow, who will conduct the management of the Raj, and have given the Estate of Ahmednuggur to Maharaj Jeswunt Sing; and if the Sirkar has any intention of giving it to Edur, I do not want Jodhpoor but will return to Ahmednuggur." In his second letter, the Karkoon enclosed one‡ from Tukht Sing to Captain Lang, in which His Highness observed as follows: "By your favour I have been advanced to the Jodhpoor Gadi. My son Jeswunt Sing is the possessor of Ahmednuggur and Morasa; he has remained at the former place." In this letter there is no direct allusion to the adoption, but it is probably referred to indirectly in the remark, "Maharaj Jeswunt Sing has been the possessor of this Purguna from the first." About this time Captain Lang also received a letter from Tukht Sing's son, signed by one of the Ranees, merely informing him that his father had made over the Estate to his charge, but making no allusion§ whatever to the adoption.

51. Up to this time, and even for many months after, Captain Lang was ignorant of Tukht Sing's intention to endeavour to establish that the adoption

* Captain Lang's letter, dated the 20th October 1843.

† Ibid, dated 28th October 1843.

‡ Dated Pahlunpoor, the 24th October 1843.

§ In his letter to Captain French, Officiating Political Agent at Jodhpoor, dated in October 1844, Captain Lang comments on this suspicious silence.

occurred in November 1841. He, therefore, at first treated the matter lightly, and merely observed* that "as Prithi Singh died as far back as December 1839, and his posthumous son and heir in September 1841, when Tukht Singh was recognized as his successor, I imagine such an adoption would not be allowed to the injury of the party to whom the estate would otherwise lapse." He at the same time noticed the silence which had been observed in regard to the adoption, but attributed it "to the irregularity and impropriety of such a step being taken without the concurrence of Government," and added, that according to the information he had obtained, he believed the adoption took place on the 19th October 1843, the day before Tukht Singh started for Jodhpoor. Finally with reference to Tukht Singh's desire to secure Ahmednuggur for his son, Captain Lang argued that the son must follow his father's fortunes, and that Government could feel no hesitation in disallowing the adoption, the more especially since "five years had elapsed since the death of the adoptive father."

52. I am thus minute in this part of the subject, because if the Karkoon's statement is deserving of credit, we have Tukht Singh's own testimony, added to that of the people of Ahmednuggur from whom the Karkoon derived his information, that Jeswunt Singh's adoption (if such an irregular transaction deserves to be so called) occurred after Tukht Singh's election to the Sovereignty of Marwar; and I am unable to discover any reason for disbelieving† the Karkoon's reports. He had no interest in misrepresenting what he saw and heard. He could not look into futurity, or have been aware, when he wrote his reports, that the adoption could have had any influence with respect to the final disposal of the Ahmednuggur Principality. The discussion here terminated under the circumstances mentioned in the 44th para. of my Minute, when after an interval of fourteen months it was reopened by the Government of India, and this Government for the first time became aware that Tukht Singh had assumed an entirely new ground, by asserting that he was never *de jure* the Chief of Ahmednuggur, but merely the Regent administering its affairs on behalf of his son.

53. It would appear that Major Thoresby, the officer who officiated for Colonel Sutherland during his absence at the Cape, was required‡ to report "what appear to be the feelings of the Marwar Chiefs as to the future

* Captain Lang's letter, dated the 22nd October 1843.

† Captain Lang, in his letter dated the 25th April 1846, remarks on the credit due to these reports. The alleged adoption is simply reported as one of the occurrences of the day. The Karkoon, therefore, had no interest in conveying false intelligence, and could have had no expectation that, if it became matter of inquiry, the truth would not be proved by the evidence of the parties by whom such acts are always attested.

‡ Mr. Secretary Currie's letter, dated the 26th December 1843.

position and rule of the Ahmednuggur State," and that that officer submitted in reply* a communication from the Political Agent at Jodhpoor, representing that "the principal Sirdars at the Capital have concurred, in opinion that Ahmednuggur should be regarded as a distinct Sovereignty appertaining to Maharaja Jeswunt Sing, in right of his adoption by the widow of Maharaja Prithee Sing, who was the elder brother of Maharaja Tukht Sing, and possessor of the Sovereignty before him;" and they further declared that the administration of affairs during Jeswunt Sing's minority would appertain to his adoptive mother. The question at issue, therefore, clearly depends on the validity of the adoption, and but for this I would not have referred to the above opinion, since, according to the rule prescribed by the Honorable Court of Directors, we are not to consult the feelings of the Sirdars of Jodhpoor, even if we can suppose that they would be expressed without fear or partiality, which can scarcely be expected.† The opinions and usages of Guzerat have been rightly constituted as the standard of judgment.

54. It was not until about six weeks after his installation at Jodhpoor, that Tukht Sing began openly to assert his son's right to retain Ahmednuggur in virtue of his adoption by Prithee Sing's widow prior to his own election,‡ and it was not until at least six months subsequent to that event that he ventured the startling assertion, that he was never *de jure* Chief of Ahmednuggur but merely Regent. In his letter dated the 21st May 1844, Major Thoresby remarks that Jeswunt Sing had been "raised to the *Gadi* by adoption and by the suffrages of the Chiefs." Had this officer's knowledge of the customs of Guzerat been equal to his knowledge of the customs of Marwar, this expression would at once have enabled him to detect the imposition, for no such custom as that of election by suffrage exists in Guzerat. The remark, however, seems to have been made on the authority of Captain French

* Major Thoresby's letter dated the 17th, and Captain Ludlow's letter dated the 11th January 1844.

† The Jodhpoor Sirdars must naturally feel a strong bias in favour of the Chief they have so recently exalted over themselves, and can hardly be expected to incur the risk of his displeasure, and forfeiting his future favour, by recording an opinion in opposition to his views and interest. Besides this, it is by no means unlikely that at this time they believed in the validity of Jeswunt Sing's adoption.

‡ Namely, in his Klureeta accompanying Captain Ludlow's letter of the 13th December 1843, explaining the grounds on which he holds that Ahmednuggur should not revert to Edur. In this he observes:—

"I came to Jodhpoor, but prior to this event the widow of Prithee Sing adopted my son Jeswunt Sing, and retained him at Ahmednuggur. Jeswunt Sing, who has been thus adopted, is the son of Prithee Sing by his widow, is residing in these three places and conducting the affairs thereof through their Chiefs and administrators; Edur has no claim to those places."

"when officiating as Political Agent at Jodhpoor, who had reported as follows :—

"Finding, in conversation with the Maharaj and others, that His Highness was only Regent during the infancy of his son Jeswunt Sing Raja of Ahmednuggur, I requested the Vukeel to obtain from His Highness all the particulars, and the enclosed *Kyefut* is the result. The Maharaja assured me that the fact of his son's adoption, in November 1840, by the widows of his brother Prithee Sing, was known to all, but he supposed the circumstance has escaped recollection from his being the actual Ruler of the Principality."

55. This *Kyefut* (Memorandum of explanation) gives the following version of Jeswunt Sing's adoption :—

The Political Agent asked when Maharaja Jeswunt Sing was adopted by Prithee Sing, Raja of Ahmednuggur. This being known to Tukht Sing, it seems that Prithee Sing, in Kartick, Sumvut 1896, (December 1839) was ill, when the Chiefs of the State* asked His Highness that should he not recover who would be his heir? He replied the Seerodeca Ranee was *enceinte*, and that should she be the mother of a boy, he would succeed; otherwise that Jeswunt Sing was heir to Ahmednuggur. His Highness Prithee Sing died on the 6th January 1840, and the Ranee was delivered of a son, who was called Bulwunt Sing; but he died in October 1840. There were then three *Majeas*, widows of Prithee Sing—1st, a Seerodeca; 2nd, a Rewurjee; and 3rd, a Bhunpoorajee. They, aided by all the Chiefs of the State, in the month of Kartick, Sumvut 1896, (November 1840) adopted Jeswunt Sing, but he being very young, the Maharaja Tukht Sing conducted the duties as Regent. Now His Highness Maharaja Tukht Sing is Ruler of Marwar, and his son Jeswunt Sing is Sovereign by adoption of Ahmednuggur. Such is the account given in May 1844 of his son's adoption, but we shall soon see that Tukht Sing, when hard pressed by Captain Lang's objections, gave a very different version of the transaction.

56. With these preliminary observations, I proceed to show that the adoption did not take place at the time asserted by Tukht Sing; that the right to adopt a son did not exist; but that, admitting the reverse, the manner in which it was effected renders it invalid. The facts on which I chiefly rely for establishing these propositions, are as follows :—

1st.—The deed of adoption itself furnishes internal evidence of the fraud, and that to conceal the same it was antedated two years.

* The assumption of the title of "His Highness" by the Chief of a petty tributary State like Ahmednuggur, and the pompous allusion to the "Chiefs of the State," who in reality have no existence, are too absurd to be commented upon.

2nd.—Some of the attesting witnesses admit the fraud, while the testimony of others in Tukht Sing's interest is shown to be false.

3rd.—Although Tukht Sing alleges that the adoption occurred in September 1841, it was unknown to the Political Agent, Captain Lang, until the receipt of his Karkoon's report dated the 21st October 1843.

4th.—Tukht Sing concealed the fact of the adoption on an occasion when a bare intimation of the event would have decided an important case under litigation in his favour.

5th.—Tukht Sing has given three, if not four different accounts of the circumstances under which the adoption occurred.

6th.—Prithee Sing's widow, after the birth of her son Bulwunt Sing subsequent to her husband's demise, had no right to adopt a son, and if she had such power, she could not have selected Tukht Sing's son.

7th.—And lastly, admitting that the adoption was in all other respects unobjectionable, it was never reported to, or confirmed by the Gaekwar or British Governments, without whose sanction, according to the established usage of this side of India, the adoption would be altogether invalid.

I shall remark on each of these points in order, and notice Tukht Sing's explanation on each, affording also such information as may be necessary to explain the customs and rules observed in Guzerat in respect to adoptions.

57. And first, in regard to the internal evidence of the fraud afforded by the deed itself. Captain Lang has pointed out* that the day of the week is omitted, a blank being left for its insertion. In Native documents of importance this is a very unusual omission, and the Political Agent accounts for it as follows. Time was required to compute the precise day of the week on which the date it bears, two years before; but what is still more conclusive evidence, in Sumvut 1897, A. D. 1841, the year in which Prithee Sing's posthumous son died, there was an *Adheek* or intercalary month of *Asoo*, as well as the regular month of the same name. It is proved by the official report of the event, that the child died on the 13th Shood of the intercalary month; but the deed of adoption is dated a fortnight after, or on *Asoo Vud* the 13th, Sumvut 1897, A. D. 1841. But had the adoption then really occurred, the *Adheek* month of *Asoo* would, as is usual among Natives, have been specified, for if this is omitted, the actual date is rendered uncertain for a whole month. This mistake, on the supposition that Captain Lang is correct† in believing that the

* Letter dated the 20th June 1845, paras 1 to 3.

† According to Captain Lang's information, the actual date of Jeswunt Sing's adoption, as reported by his Karkoon, was Thursday the 1st *Asoo Vud*, Sumvut 1899, or A. D. the 19th October 1843, and Prithee Sing's posthumous son died on Tuesday, the 13th of the first *Asoo Shood*, Sumvut 1897, or A. D. the 28th September 1841.

adoption occurred in October 1843, is easily accounted for, by concluding that in the hurry of the preparations for Tukht Sing's departure, it was not remembered that although no intercalary month occurred in 1843, one did happen in 1841. Tukht Sing's reply to this objection is very unsatisfactory, and much of it irrelevant. Its purport* is, that in trifling matters the insertion of the day may be of importance, but matter of perfect indifference in drawing up Treaties and other important documents. He asserts that the omission will be found in the Treaty in Mr. Greathed's office, and argues therefore that a similar omission is not to be wondered at in the writing of a woman unacquainted with the forms of correspondence, and especially one who, like the Bhace, had been deprived of the very consciousness of existence by the over-powering grief of successively losing her husband and son. How then (he continues) could it be expected from a person so afflicted—a woman, and one moreover of Royal condition, incapable of distinguishing the east from the west—that attention should be paid to style and construction, or to the forms of composition? what wonder then if the distinctive appellation of the months of Asoo were also disregarded? After a good deal more in this strain, he justly remarks, that supposing the deed had been executed with the utmost precision, carefully attested and dated, it would be of no avail unless the right to execute it were first proved, and that this is the real question to be considered. The flaws in the deed, noticed by Captain Lang, are proofs of its genuineness, as they are evidence that it was written by the Bhace herself, in the midst of her anguish and tribulation, when oppressed and distracted with grief, for the wound inflicted by her husband's death was still fresh when she lost her son, and such a host of sorrows had encompassed the unfortunate lady, that her existence was only manifested by her lamentations, and no hope of her surviving remained. Attention to forms could not therefore be expected, and who could have been so hard-hearted, in the midst of woe and affliction, to have urged corrections in her style? On the other hand (Tukht Sing remarks) had the deed been drawn up at the period of his departure for Jodhpoor, although even at that time much could not be expected from a defectively educated woman, some approach to correctness of execution might have been attained, and at all events the omission of the name of the day after the word **WAR** would have been detected and might easily have been inserted. As, however, the interpolating of a document is considered by us a grave offence, the imperfect document was purposely sent to Government in its original state.

58. This explanation is both ingenious and pathetic, but very inconclusive. One would imagine that the law of adoption rendered it imperative that the

* Vide Khureeta accompanying Mr. Greathed's letter, dated the 24th October 1845. Appendix A.

afflicted widow and mother should prepare with her own hand the deed of adoption, and denied her all assistance on the occasion. With reference to the last remark, it is by no means unlikely that the non-insertion of the day escaped observation until it was pointed out by Captain Lang. I will not, however, dwell further on the subject, for I concur with Mr. Greathed in opinion* that the defects in the deed are not of themselves sufficient to establish the grave charge against Tukht Sing of falsifying it and practising a deception on the British Government, though they must, in my opinion, be considered as corroborative of the other proofs by which I conceive the fraud is established.

59. The second fact, of some of the attesting witnesses admitting the fraud, and the testimony of others being proved false, is more conclusive. The most important of the former is Gumbheer Sing, the brother not only of Jeswunt Sing's mother, but also of the widow of Prithee Sing, who is said to have made the adoption. This person, in 1844, assured† the Political Agent at Jodhpoor "that he was not aware of Jeswunt Sing's adoption or of his being Ruler of Ahmednuggur." Another of the attesting witnesses, one of the principal Chiefs of the Mahee Kanta, on being casually questioned by Captain Keily, at once admitted‡ that he went to pay his respects to Tukht Sing when he was about to leave Ahmednuggur for Jodhpoor, and on being requested to witness the deed, making over Jeswunt Sing to Prithee Sing's widow, he signed it accordingly. Captain Keily has subsequently confirmed§ this statement, and names the Thakoor of Mohunpoor as the Chief alluded to. Captain Lang has further submitted, in his letter of the 25th April 1846, the depositions taken by himself and Assistant, of five of the witnesses to the deed. The first of these named Deo Row Kasee, a respectable old man of between sixty and seventy

* Letter dated 24th October 1845.

† Letter from Captain French, forwarded to Government with Captain Lang's letter dated the 31st October 1844.

‡ Captain Lang's letter dated the 20th June 1845.

§ Report on the Princes and Chiefs of Guzerat, dated the 9th May 1845, forwarded to the Government of India on the 25th July 1845. The following extract contains Captain Keily's opinion on the question at issue between Edur and Ahmednuggur :—

"It is much to be regretted that Tukht Sing, knowing as he must have done the validity of the Edur right to succeed to his possessions vacant by his adoption into another family, did not at once resign them, and take his son with him as his own rightful heir to the Jodhpoor throne. That he must have been well aware of such right, is evident from the extraordinary step he took to supersede it, namely, by leaving his son as the adopted child of his brother's widow and denying his own succession on the death of his infant nephew in 1841, antedating the deed to make it appear that it had taken place at that time. That such was the case is an incontrovertible fact, for the Mohunpoor Thakoor, who had called to pay his respects to Tukht Sing on his leaving for Jodhpoor in 1843, was, with others, required to witness the deed, and when asked, at once admitted that the adoption was only made then."

years of age, was formerly in the service of the Gaekwar, and commanded the force sent against Amleera on the occasion when Zalim Sing was killed, and was present when his widow after his death adopted a son. For these services he received from the Ahmednuggur family the valuable village of Akroad: he still enjoys this, but in other respects he is independent both of the Edur and Ahmednuggur Durbars. He describes in detail the circumstances under which he signed the deed. He went to pay his respects the day before Tukht Sing left for Jodhpoor, when His Highness informed him that he had given his son to the Seesodunjee, and that his signature was required to the deed. This was the day before His Highness left Ahmednuggur. He observed that there were other signatures attached to the deed, and he signed it at Tukht Sing's request. Before this he (the deponent) had never heard of the adoption. The second witness is the Thakoor of Mohunpoor, who is represented to be equally independent of both Durbars, though his sister was married to Kurun Sing, the late Chief of Ahmednuggur, and became *Suttee* on his death. He, likewise, gives very minute particulars of the circumstances under which he signed, and names the precise date on which he did so, namely the 13th Asoo Vud, Sumvut 1899, or A. D. the 19th October 1843. He is enabled to do this, because he received a written summons* from Tukht Sing to attend. He signed at His Highness's request, and Gumbheer Sing, Tukht Sing's brother-in-law, was present. After he had signed, Tukht Sing, who was ready to start, mounted his horse, and deponent having accompanied him to the gateway, returned to Mohunpoor. The third and fourth witnesses are the Thakoors of Doongurwara and Senawara, who are both Putayets or subordinate Chiefs of, and therefore dependant on the Ahmednuggur Durbar. The former made many excuses, and wished his uncle to be examined in his place. He is still quite a youth,† and if the adoption occurred in 1841, he must have been required to attest the deed as a child, which is very improbable. The falsehood of the testimony of both these Chiefs, however, is proved by a very remarkable fact. The fathers of both died in 1842. The deed of adoption is dated in 1841, and although the fathers of both were then alive, they signed and witnessed the deed as Thakoors of their respective Putas; from which we may fairly deduce that the deed must have been executed subsequently to 1842. The fifth witness, Kesree Sing, a member of the Tintoee Bhayat, and holding a Puta under Ahmednuggur, deposes in favour of that Durbar's assertions in regard to the adoption. On being examined, however, with regard to the other attesting witnesses, besides

* The Chief produced the summons, which is dated the 12th Asoo Vud, Sumvut 1899.

† This Chief declared, that if he deposed to the truth, it would be his ruin; and after he had given his evidence, he requested that it might be kept secret. The other Chief is also represented to have been disturbed and uneasy while under examination.

mentioning persons whose names are not attached to the deed, he falls into the same error as the two Chiefs above alluded to, respecting their signing as Thakoors when their fathers were alive; and when this was pointed out to him, he contradicted himself. It is admitted that the witnesses to the deed did not all sign at the same time, but according as they attended at Ahmednuggur. He signed at the Dusera subsequent to Bulwunt Sing's death. He cannot explain why the adoption was not announced before Tukht Sing went to Jodhpoor: it ought to have been, "but *what does a servant know of the intentions of the Palace.*" There are four other names attached to the deed, but the parties being entirely dependant on the Ahmednuggur Duibar, Captain Lang did not consider it necessary to examine them.

60. I have not been able to discover that Tukht Sing has ever attempted to refute the testimony of Deo Row Kasee and of the Chief of Mohunpoor to the fact that the deed of adoption was signed by them the day before he proceeded to Jodhpoor, or to explain the flaw by which the falsehood of the evidence of the two Thakoors is established. With respect to the latter, it is I think evident, that those who antedated the deed must in their haste have overlooked the important circumstance of the death of the fathers of these Chiefs subsequent to November 1841—a circumstance which, in my opinion, is of itself sufficient to establish the fraud. With regard to his brother-in-law Gumbheer Sing's disavowal of the adoption, Tukht Sing has endeavoured to account for it by stating* "that he was embarrassed by the questions, not feeling at liberty to discuss such subjects at a private interview with the Agent without authority; he shielded himself in pretended ignorance." Mr. Greathed does not appear to have questioned Gumbheer Sing on the subject, but is disposed† to consider the Maharaja's reply satisfactory, though he admits that it would have been more correct had the witness stated his real reason for refusing to reply, but a direct refusal (he observes) is contrary to conventional rules of Native politeness. Had Mr. Greathed stated that Gumbheer Sing was interested in repudiating the adoption, for if admitted it would exclude his sister's son from the succession to the throne of Marwar, there might be some force in the objection. None whatever is, I conceive, due to the explanation offered, for Gumbheer Sing did not, as Mr. Greathed supposes, decline to reply. Had he been silent, or had he feigned ignorance, the Political Agent's reasoning might apply; but instead of maintaining silence, Gumbheer Sing disavowed, in very positive terms, all knowledge of Jeswunt Sing's adoption, or of his being Chief of Ahmednuggur. The fact also, mentioned by Mr. Greathed, that Gumbheer Sing is now living on Tukht Sing's bounty, adds force to his evidence before Captain French. It seems to me to prove

* Mr. Greathed's letter, dated 24th October 1845.

† Ibid.

that his sense of the injustice contemplated towards his nephew, is greater than his sense of gratitude for the favours conferred upon him by Tukht Sing, and that he has made up his mind to oppose the former even at the risk of forfeiting the latter.

61. The third fact for disbelieving* that the adoption took place at the time stated by Tukht Sing is, that the event was not known to our Political Agent in charge of the Mahee Kanta until Tukht Sing proceeded to Jodhpoor in October 1843. On this point I beg to refer to paras. 49 to 51 of this Minute. The fact rests on the unimpeachable evidence of Captain Lang himself, and cannot therefore be denied. I have already noticed the remarkable silence of both Tukht Sing and his son in regard to the adoption at the period of the former proceeding to Jodhpoor, and the report of the Political Agent's Karkoon when it occurred (para. 50). With respect to the latter, Captain Lang has observed,† that however much he may have confided in these reports, "he should never have thought of accusing the Ahmednuggur Authorities of antedating the deed of adoption on this ground alone. From his own knowledge, however, he was well aware that it did not take place at the time stated,‡ unless it was considered necessary not only not to inform him of it, but carefully to conceal it from him when the simple intimation of it would have at once decided a dispute pending regarding Morasa in Tukht Sing's favour.

* I will here quote Captain Kelly's opinion on this part of the subject :—

"The supposed adoption (he observes) was not made known till some time after the arrival of Maharaj Tukht Sing at Jodhpoor, when it caused a great sensation in the minds of all the Rajpoot community in this country, and tended greatly to increase the ill-will already felt at the supersession of Jowan Sing. The Rance has petitioned Government to succeed to what she and the country consider the undoubted right of her son." Report dated 9th May 1845

† Letter dated the 25th April 1845.

‡ In his final Report, dated the 22nd April 1847, Captain Lang observes "I may be pardoned for expressing my surprise that Colonel Sutherland and Mr Gcathed should consider the simple denial of Maharaj Tukht Sing, in a case involving his dearest interests, sufficient to disprove the very strong evidence furnished in my first Report of the antedating of the deed of Jeswant Sing's adoption, and that they should have so readily believed that I would have accused the Maharaja of such an act on light grounds, or indeed had there been any doubt at all on the subject. Neither could they have been aware, that if the Maharaja's assertion had been true, I must have remained for two full years in ignorance as to who was the actual Chief of one of the only two Talookas of any consequence under my superintendence. I need not, however, point out, that our supervision of the petty States under the Political control of the Bombay Government is too minute to admit of this without very culpable neglect of duty, and during this period I had frequent opportunities of seeing the Maharaja, and was always on the most friendly terms with him; my opinion of him having, from my first acquaintance with him, been most favourable."

62. This constitutes the fourth circumstance urged against the adoption, and the subject has already been cursorily alluded to in the 17th para. of this Minute. This dispute commenced in December 1839, when Sir R. Arbuthnot, Collector of Ahmedabad, contended (vide letter to Captain Lang, dated the 16th April 1840) that on the death of Bulwunt Sing, the infant Raja of Ahmednuggur, the entire revenues of Morasa ought to devolve to the British Government, as also would those of Bayer should the Ranee die under similar circumstances; "for the founders of Morasa, Bayer, and Ahmednuggur having separated themselves from Edur, must be regarded as having established new families unconnected with each other. Their Talookas on failure of heirs would necessarily lapse to the Sovereign power to which they owe allegiance." Mr. Fawcett, who succeeded Sir R. Arbuthnot as Collector of Ahmedabad, observed* that the strongest ground on which our right to a lapse to the Raja's share of Morasa could be founded, was that it had descended by adoption through two generations, the issue of both adoptions being now extinct. There is no specified line of succession, and Government therefore must decide how far collateral† branches of the adopted heir possess any right to succeed to the possession. He himself was in favour of Tukht Sing succeeding, he being uncle of the late and brother of the former Raja.

63. The discussion on this subject lasted, with intermissions, for a period of three years and a half, when Government, on the 1st June 1843, passed a decision in favour of Tukht Sing retaining Morasa as well as Ahmednuggur, under the circumstances stated in para. 17 of this Minute. I do not deem it necessary to notice at length the arguments‡ by which Captain Lang succeeded in obtaining this decision. The argument of the Collector, however, was that the adopted line of Maharaja Zalim Sing had become extinct, 1st, on the

* Letter dated the 21st June 1842.

† Sir R. Arbuthnot refers to the fact of the Raja of Ahmednuggur being related by blood to the deceased Raja of Morasa, but contends that he held Morasa not in virtue of relationship, but because his father was adopted. His issue, therefore, will succeed to Morasa, but collateral branches of the Ahmednuggur family can have no claim to do so. If, however, it is not a lapse to Government, then he admits that the Edur family are the undoubted heirs by blood. (Letter dated 16th April 1840).

‡ In refutation of the Collector's assertion that Ahmednuggur, Edur, and Morasa formed one Chiefship, Captain Lang produced satisfactory documentary proof that they treated separately with Edur—1st, a deed dated in Samvat 1850, A. D. 1793-94, conferring Morasa upon Zalim Sing alone; 2nd, an engagement dated in Samvat 1861, A. D. 1804-5, entered into with Zalim Sing, Amoor Sing, and Indur Sing, stipulating to act fairly towards them; 3rd, another dated in Samvat 1851, A. D. 1794-95, entered into with Sugram Sing and Zalim Sing. This is however not quite conclusive, as it also arranges for the payment of certain Sulamee claims due from Edur to Ahmednuggur. It assigns, however, the whole of Morasa to Zalim Sing, and thereby proves that it was a distinct State from Ahmednuggur.

death of Maharaja Prithee Sing, Chief of Ahmednuggur, and 2nd, again on the death of his posthumous son, Bulwunt Sing. It was on this ground alone that Sir ~~W.~~ Arbuthnot debated the question, and I cannot see how the inference drawn by Captain Lang, from the silence of Tukht Sing and his agents in regard to the adoption on an occasion when they had so much at stake, can possibly be refuted; because, as is justly observed by that officer,* had Jeswunt Sing been adopted by Prithee Sing's widow previously to this discussion, *"there would not of course have been any ground to question the Ahmednuggur right through him to Morasa, which had not existed with equal validity from the time of Zalim Sing's death nearly forty years before."* The conclusion therefore is irresistible, that at the time this question was debated, Jeswunt Sing could not have been adopted; for had he been so, the simple mention of his adoption would have sufficed at once to have decided that Morasa was his inheritance.

64. The fifth circumstance against the adoption is, that Tukht Sing has given three if not four different versions of the circumstances under which it occurred. The first of these (already noticed in para. 50 of my Minute) was volunteered to Captain Lang's Karkoon, deputed to accompany Tukht Sing part of the way to Jodhpoor, and was clearly to the effect that the adoption occurred in October 1843; and this was confirmed by information which the Karkoon† derived from other quarters. The second is contained in the *Kyefiut* (also already noticed in paras. 54 and 55 of this Minute) delivered to Captain French after the Maharaja's arrival at Jodhpoor, to the effect that in conformity with Prithee Sing's wishes should his widow, then pregnant, not give birth to a son—on the death of the son which was born, Prithee Sing's three widows, aided by all the Chiefs of the State, adopted Jeswunt Sing, Tukht Sing becoming Regent. According to this account, therefore, the adoption must have occurred soon after the 28th September 1841, the date of the death of the posthumous son. The third version is contained in a Khureeta,‡ dated the 6th October, addressed by Tukht Sing to Mr. Greathed. In this His Highness states: "On the demise of Bulwunt Sing, the son of my brother Maharaj Prithee Sing, in Samvut 1897, A. D. 1841, I allowed my sister to adopt my son Jeswunt Sing; thus disregarding all worldly considerations, self-convenience and advantage, in despite that at that time Jeswunt Sing was *my only son*, solely on account of the grief and bereavement of my sister, and because I could not permit her to remain broken-hearted; Jeswunt Sing being alive, how can Edur maintain that the Sovereignty of Ahmednuggur is

* Letter dated the 25th April 1845. The subject will also be found alluded to in para. 3 of Captain Lang's letter dated the 22nd April 1847.

† Vide his letters, dated 21st and 23rd October 1843.

‡ Appendix B to Mr. Greathed's Report, dated the 24th October 1845.

extinct?" The fourth version will be found in a note* given to Mr. Greathed on behalf of Tukht Sing by the Jodhpoor Vukeel, which was elicited under the following circumstances. On the receipt of Captain Lang's letter of the 20th June 1845, to which I have had occasion so frequently to refer in preparing this Minute, Mr. Greathed deemed it proper formally to apprise Tukht Sing of the grave imputation cast on his character by Captain Lang, "of having fabricated the deed of adoption with the view of disfranchising the Edur Chief, in order that he might defend himself from it." He therefore embodied the proofs adduced to substantiate the falsification with other extracts from the Report requiring explanation or comment. The Vukeel's note is in reply to Mr. Greathed's memorandum. In this, after endeavouring to explain away the defects in the deed noticed by Captain Lang, he observes that these defects are the most convincing proofs in support of it, that is, they are evidence of the fact that the deed was written by the widow herself, in the midst of her anguish and tribulation, when oppressed and distracted with grief, for the wound inflicted by her husband's death was still fresh when she lost her son, and such a host of sorrows had encompassed the unfortunate lady, that her existence was only manifested by her lamentations, and no hope of her surviving appeared to remain. Then the Maharaja, in the exercise of his wisdom and mercy, perceiving the only possible way of saving her life and prolonging her existence, "so casting away all worldly and personal considerations, he made over Koonvur Jeswunt Sing, at that time his only son, together with all his possessions and resources, to his sister-in-law, who, for her own satisfaction, wrote with her own hand a deed of adoption, little regarding, in the depth of her affliction, forms in the composition of the documents, and while the Maharaja only looked on the act as saving his sister's life."

64A. Had Tukht Sing been consistent from the first, and given only one version of the circumstances in which the adoption originated, something beyond his simple assertion would be requisite before we could credit this affectionate act of self-denial, of renouncing his birthright in favour of his son, then an infant, and for the purpose of consoling his brother's widow. But, according to Mr. Greathed,† and his own showing, he deserves no credit for the deed,

* Dated 1st May 1846, and enclosed in Mr. Greathed's Report of the 6th May 1846, supplementary to his first Report dated the 21th October 1845, received with the letter from the Government of India dated the 18th July 1846.

† On reference to Mr. Greathed's Report dated the 21th October 1845, it will be observed that this gentleman, in the first instance considering the charge as inconclusive, did not put Tukht Sing on his defence, but merely stated enough to draw from him a specific statement of the time and date of the adoption.

‡ In his letter of the 24th October 1845, Mr. Greathed gives an account of the transaction, and of the motives which led to it. The reasons are of a homely and domestic nature,

for in fact they both admit the adoption was a mere nullity, carrying with it none of the usual consequences, and therefore, in my opinion, no adoption at all. The following extract from Mr. Greathed's Report of the 6th May 1846, will satisfy the Board that I am not misrepresenting the case. After remarking that Tukht Sing's reply affords a fair insight into the true value of the transactions which followed the death of Prithee Sing's posthumous son, Mr. Greathed admits his impression that there can be no doubt that Tukht Sing inherited the throne after the death of his nephew; for he says himself* "he made over Koonvur Jeswunt Sing, together with all his possessions and resources, to his sister-in-law." The reasons of this self-sacrifice are explained, but it was a sacrifice more in appearance than reality; for by the manner in which it was effected he did not *endanger his own life-interest*, while sufficient was done to gratify the wishes of his sister-in-law. The adoption was a family arrangement, which could not have been enforced to the detriment of Tukht Sing, and would probably have never been heard of by us officially but for his accession to Jodhpoor. To all intents and purposes he would have remained Sovereign, though he might have continued to abstain from certain ostensible marks of sovereignty, the absence of which seem to corroborate the deed of adoption; and he seems to have avoided† a formal recognition of the British Government (a guarantee usually so much insisted upon), to have refrained from allowing a seal of office to be engraved in his own name (continuing to use that of his late brother), and to have avoided the Raj Telluck or ceremony of inauguration.

65. The discrepancies in the various accounts given by Tukht Sing of the adoption, are, I think, fatal. His last explanation appears scarcely to merit a serious reply. Mr. Greathed even admits that it convicts the Maharaja of a certain degree of duplicity, although he charitably considers it to be of a nature most innocent and excusable. I confess I do not understand this gentleman's

unconnected with political objects. This, Mr. Greathed candidly admits, may seem extraordinary; but in 1841, when the deed was drawn up, Tukht Sing had no prospect, and as little hope, of succeeding to Jodhpoor. This is quite true, and excites our wonder that Tukht Sing should have abdicated his Chiefship merely to console his sister-in-law in her bereavement. Could he have looked into futurity, the act would have easily been understood. In 1841 his prospects were limited to ruling over Ahmednuggur, and therefore, observes Mr. Greathed, he entered into a family arrangement, which, while it gratified his bereaved sister, did not at the time promise to be a source of embarrassment into which, by his subsequent elevation, it has been converted. But no intention existed of the adoption interfering with Tukht Sing's virtual (?) possession of Ahmednuggur during his life time, and it was probably on this account the event was not published.

* Vide para. 9 of his reply.

† Vide para. 4 of Mr. Greathed's Report of the 6th May 1846.

remark, that "this duplicity will relieve the Maharaja from all imputations, and account for a certain degree of mystery with which his declarations are still clouded;" for I cannot myself account for this mystery except by referring it to the maze of deceit and falsehood in which His Highness has unhappily involved himself. How, however, can an adoption which was followed by none of the effects of such a ceremony, even admitting it to be genuine, affect rights of third parties or convey rights? The whole story is incredible; but admitting that there was a clandestine family arrangement "of a homely and domestic nature," how can this be held to affect the rights of third parties, those for instance of the Raja of Edur? On this point of the case Captain Lang, in his final Report,* has remarked: "It must, I imagine, be altogether unnecessary for me to reply to the sophistry contained in the note from the Jodhpoor Vukeel, in which the omissions in the deed of adoption, so evidently caused by its having been written at one time and dated at another, are attempted to be accounted for by its having been drawn out by a woman while labouring under insupportable affliction. A glance at the deed itself, with all its technical expressions, will prove a sufficient refutation of this assertion; and the admission that what was informal in it was remedied before the Maharaja's departure for Jodhpoor, is doubtless owing to his having received early intimation of the deposition of several of the witnesses to it having been taken a short time before the note was written, and the Jodhpoor people seeing that they must in some way account for their statements of having witnessed the deed on the eve of the Maharaja's departure.

66. The sixth objection to the adoption is that Prithee Sing's widow, after the birth of her son Bulwunt Sing, had no right to adopt a son on his death; but that admitting that she did possess such right, Tukht Sing's son was not eligible for adoption. It is not necessary to discuss the question of the right of a widow to adopt a son immediately on the demise of her husband. On this point† there are various opinions, but it seems generally admitted‡ that

* Dated the 22nd April 1847, para. 7.

† For Sir W. H. Macnaghten's exposition of this point, see "Principles and Precedents of Hindu Law," Vol. I. p. 100, and Vol. II p. 183.

‡ "Women, with the sanction of their husbands, are competent to adopt," as Vasishtha shows. "Let not a woman either give or receive a son in adoption, unless with the assent of her husband." ("Duttaku Chundrika," p. 157.) "The same reason which imposes the necessity of adoption on a man, not equally applying to a woman, the latter (at least such seems the more accurate and prevailing doctrine) is incapable in her own right of adoption, though it is admitted that by his sanction she may affiliate, on the part of her husband, a son who would necessarily be filially related to herself. Nundu Panditu denies generally the authority of a widow to adopt, assigning a reason by no means satisfactory, that the assent of her husband is impossible; but it is reasonable to admit, consistent with practice and the opinion of other authors, the

she may do so with the sanction of, or under the direction of her husband. Had therefore Prithee Sing's widow not given birth to a posthumous son, she might have adopted a son; but, as I shall presently shew, unless she had done so with the sanction of the paramount Government, the succession of her husband's Chiefship would not have been conveyed by such adoption, but merely private property. But on the birth of her son Bulwunt Sing her right to adopt a son ceased, and I can discover no authority for the revival of such right on his death. I have in vain searched for such authority in all the works on Hindu law within my reach—in Colebrooke, in Strange, in Macnaghten, in the "Duttuku Memansa" and "Duttuku Ghundrika" translated by Mr. Sutherland, and which exclusively treat of the law of adoption, and lastly the "Vyuvuharu Muyookhu," a treatise on Hindu law, of extensive* authority in Guzerat—but in none of these do I find the right conceded to a woman having a son at the time of her husband's decease, or giving birth to a posthumous son, to adopt on the death of that son, though the opposite case of an adopted son being superseded by the birth of a son begotten is duly provided for.† Well therefore may Captain Lang ask, "how can the widow of Prithee Sing be allowed to adopt a son after having lost her husband nearly four years ago and her own son nearly two?" But admitting her right to adopt, Tukht Sing's son was ineligible for adoption, being an *only* son. Munoo says, "It is not proper to give away or take an only son, for upon him depends the continuation of his father's lineage." Vasishta says, "An only son let no man give or accept; for he is destined to prolong the line of his ancestors." Other texts might also be quoted to the same effect, but further proof is unnecessary, for the reason of the prohibition is obvious. The primary reason‡ for the affiliation of a son being the obligatory necessity of providing for the performance of the exequial rites celebrated by a son for his deceased father on which the salvation of a Hindu is supposed to depend, it would be strange to suppose that the law

validity of an adoption made by a widow under the sanction of her husband, written or formally expressed during his life-time, and perhaps in some places under that of kinsmen." ("Synopsis of the Hindu Law of Adoption," by Mr. Sutherland, p. 213. Vide also on this subject "Colebrooke's Digest," Vol. III. p. 243, 253, and 254, and Sir T. Strange's "Elements of Hindu Law," Vol. II. p. 51.)

* "In the west of India, and particularly among the Muraths, the greatest authority after the Mitakura is Nilkunth, author of the 'Vyuvuharu Muyookhu' and of other treatises bearing a similar title." (Colebrooke cited by Sir T. Strange, Vol. I. p. 316.)

† They inherit together, "the adopted son taking one-third according to the Bengal school, and one-fourth according to the doctrine of other schools." (Macnaghten's "Principles and Precedents of Hindu Law," Vol. I. p. 69.) Vasishta, quoted in the "Duttuku Memansa," p. 153, says: "When a son has been adopted, if a legitimate son be afterwards born, the given son shares a fourth part." On default of him he is entitled to the whole.

‡ Mr. Sutherland's "Synopsis of the Hindu Law of Adoption," p. 212.

would admit of a man giving away his only son,* and thereby, according to the Hindu creed, endanger his own soul, by having no one to perform his funeral obsequies, on the performance of which, according to Hindu superstition, his future beatitude depends. The prohibition, moreover, extends even to the giving in adoption the eldest of several sons, for the interest† that every Hindu father has in his own obsequies, restrains the parting for adoption either with his eldest or an only son, it being of such comparative importance to him that they should be performed by a son of his own, and, when he has more than one, by the eldest."

67. The seventh, last, and most fatal objection to the adoption is, that admitting it to have been in all other respects unobjectionable and valid, it is altogether invalid because it was not, in conformity with the established usage of this side of India, reported to and confirmed by the Gaekwar or British Governments. It is very remarkable, that with ample proofs in their possession and furnished by Tukht Sing himself,‡ this objection has apparently altogether escaped the observation of Colonel Sutherland, and the other Political officers of Marwar who have taken a part in this discussion. The Board, however, is aware, that, under this Presidency,§ the consent of the Suzerain or Lord paramount is indispensable to the validity of an adoption involving succession to a Principality, Jageer, Surunjam, or even to Inams. In these cases the right to grant or refuse permission is universally admitted and invariably exercised. Within the last ten years, in consequence of our refusing to permit of an adoption, the petty States of Colaba, Nepanee, Chinchnee, Sonee, Mandvee (in Guzerat), and many other States of minor value have lapsed to the British Government. In June 1825 a circular was issued, declaring that no adoption can have effect with regard to Jageers unless it is expressly so

* Tukht Sing's son was ineligible on this account. On the same point, see also Sir W. H. Macnaghten's "Principles and Precedents of Hindu Law," Vol. II. pp. 183 and 193.

† Sir Thomas Strange's "Elements of Hindu Law," Vol. I. p. 71.

‡ I refer to enclosures Nos. 3 and 4 to Tukht Sing's Khureeta dated the 6th October 1845, Appendix B to Mr. Gcreathed's Report of the 24th October 1845. These letters, written by His Highness the Gaekwar in Sumvut 1875, A. D. 1818-19, thirty years ago, are well deserving of perusal, not only as containing an authentic history of the adoption by Zalm Sing's widow, but as proving beyond a doubt that the right of confirmation followed by investiture is inherent in the paramount Government and necessary to give validity to an adoption.

§ I think my remarks may be extended to the whole of India. At least a recent reference made on the subject to our different Residents at Foreign Courts, has clearly established that the previous sanction of the superior Government is essential to the validity of adoptions in cases like the present, under the Governments of Gwalior, Indore, Satara, Bhopal, Baroda, and in the petty States of Boondelkhund, Mahidpoor, Nimar, Pahlunpoor, and others of Guzerat. Vide Report of Mr. Hart, the Inam Commissioner in the Southern Maratha Country, dated the 27th March 1847.

declared by the Government; and I find that this circular was re-issued* in October 1831 by Lord Clare's Government, and the Honorable Court of Directors have themselves, in their despatch of the 11th June 1834, given their instructions as to the principles on which applications for permission to adopt† should be complied with or refused. But I need not dwell further on this point. We have before us an authentic and minute illustration of the custom in the case of the adoption by Zalim Sing's widow, referred to in the 15th para. of this Minute. In that case an officer was deputed on the part of the Gaekwar to superintend the ceremonies of adoption, by whom a Khilut or dress of investiture was conferred, the adoption being finally ratified by a Sunud, or patent, issued by His Highness Anund Rao Gaekwar. For this proof we are indebted to Tukht Sing himself, since, strange to say, the case of Zalim Sing's widow is cited as a precedent in support of his son's adoption by Prithwee Sing's widow. Even in the former case, however, the right to adopt was resisted, and very nearly with success, by Edur, as an unjust infringement of its rights. I shall hereafter have occasion to allude to these adoptions, and to show that the first is inapplicable and that the second was no adoption at all.

68. It only, therefore, now remains to show that the adoption of Tukht Sing's son never received the required sanction of the British and Gaekwar Governments as Lords paramount. The consent of both Governments was requisite in this case, Morasa and Bayer being dependant on the former as succeeding to the rights of the ex Peshwa, and Ahmednuggur on the latter. In his letter quoted in the margin,‡ Captain Lang reported as follows: "No mention of the adoption was ever made by the Maharaja Tukht Sing in any of his letters to me, nor any application preferred to obtain for it the sanction of Government, without which, agreeably to the usage which prevailed when

* Circulars were also, I find, issued to the same effect by Mr. Chaplin, Commissioner in the Deccan, in 1822, founded of course on the practice which existed under the Peshwa's Government.

† The following extract from a letter from Captain French, formerly Officiating Political Agent at Jodhpoor, even proves that the same custom exists in Rajasthan. "In Rajpootana, on the death of a Thakoor, his estate reverts to the *Raj*, and is given to his successor on the payment of the 'Hoomnanaah' or fee of investiture. There too the Majee adopts, but the rule is from the nearest of kin or their offspring." (Letter dated 7th June 1845). Lastly although in practice the formal recognition of adoptions may not now exist in Rajasthan, I am able to cite Colonel Sutherland as my authority for stating that an appeal in disputed cases lies to the Sovereign. "In the houses of feudal Chiefs the same rules prevail as in Sovereign houses, and the adoption is made without reference to the Sovereign authority, although the Sovereign is entitled to judge of the validity of the adoption when appeals against it are made to his authority. But this is done with great delicacy. &c." Vide Colonel Sutherland's letter to the Government of India, dated the 2nd December 1843.

‡ Letter dated the 28th April 1844.

His Highness the Gaskwar managed this province through his own officers, the adoption would have been considered altogether invalid, to say nothing of the attempt to impose on Government by antedating the writing so as to make it appear altogether unconnected with the succession to Jodhpoor."

69. I believe I have now noticed all the evidence which has been adduced for and against the adoption of Tukht Sing's son, except a letter* dated Shrawun Vud the 13th, Sumvut 1902, (A. D. 19th August 1846) addressed to Tukht Sing by the widow of Prithi Singh, acknowledging that when her son Bulwunt Singh died, Tukht Singh succeeded to the Ahmednuggur Estate, but that to enable her to forget her sorrows he gave Jeswunt Singh in adoption; but adding, "still you remained Lord and Master," which could not, of course, have been the case had there been a *bona fide* adoption. This, however, proceeding from a deeply interested party, scarcely deserves even this cursory notice.

70. Both Colonel Sutherland and Mr. Greathead acquit Tukht Singh of the charge of deceiving Government in respect to the adoption. The former officer remarks,† the testimony of Maharaja Tukht Singh (that is, be it observed, of the party accused) and the reasoning of Mr. Greathead are quite conclusive to his mind that His Highness is innocent of the fraud, which it is attempted to fix upon him, of post-dating the deed of adoption, which, I think, there can be no doubt was executed on the death of his brother, Prithi Singh, by his widow, in conformity with the declared wish of her husband. Whatever may have been informal in that instrument, appears to have undergone correction on the eve of the Maharaja's departure for Jodhpoor; but this cannot be held to invalidate the adoption, nor would it, I believe, be invalid, had there been no written instrument, for there the child is still in the arms of the widow of Prithi Singh. Colonel Sutherland afterwards reiterated‡ this opinion, and the remark that there could be no doubt of the validity of the adoption, since the child is still at Ahmednuggur in the arms of his adoptive mother. But this appears to me to be assuming for granted the very point in dispute. Before any weight can be attached to the fact that "the child is in the widow's arms," it surely ought to be shown that it was properly so placed, under the usual forms and sanctions. When the charge was first communicated to Mr. Greathead, that gentleman drew attention§ to the vagueness of the proofs by which it was supported, erroneously inferring that the charge solely rested on the

* This forms enclosure No. 6 of Appendix B to Mr. Greathead's Report, dated the 24th October 1845.

† Letter to the Government of India, dated the 16th May 1846

‡ Ibid, dated the 10th June 1846.

§ Ibid, dated the 24th October 1845.

reports of Captain Lang's Karkoon. He therefore observed, that until further and conclusive evidence was produced, he should give credit to Tukht Sing's asseveration of the authenticity of the deed, as such an act of meanness and trickery as that imputed to him is foreign to his character. When this opinion was given, the persons who had attested the deed had not been examined, and I cannot discover that Mr. Greathed has ever answered the strong and convincing facts which were afterwards adduced by Captain Lang* in support of the charge. Mr. Greathed has, however, endeavoured to reconcile the conflicting statements by supposing that Captain Lang's Karkoon mistook the promulgation of the adoption for the execution of the deed, and thus gave rise to the charge of falsification. I can, however, find no proof in these proceedings for this inference.† Both Colonel Sutherland and Mr. Greathed are sensible of the serious nature of the charge, the former admitting that if Tukht Sing was concerned in the fraudulent transaction of "antedating the deed of adoption," it would be so discreditable as to render him unworthy of the throne of Marwar.

71. On a review of all the circumstances connected with the adoption, I regret that I cannot coincide in opinion with Colonel Sutherland and Mr. Greathed, and acquit Tukht Sing of the fraud imputed to him. I do not believe that the adoption occurred either on the death of Pithee Sing or on the death of his posthumous son Bulwunt Sing. I believe that it was altogether an afterthought, and that Captain Lang has established‡ that it occurred at the moment of Tukht Sing's departure for Jodhpoor, and consequently after his election to the Sovereignty of Marwar had been announced to him. In 1841

* Namely in his letter dated the 25th April 1846.

† It appears to be founded on a passage in Tukht Sing's last Khureeta, where, in allusion to the Karkoon's report, he states he is unable to judge whether his (the Karkoon's) statements are of his own invention or at the suggestion of some interested person, or the result of misapprehension of the deed having been written on that day in consequence of some additional attestations having been added to the document on the eve of his departure. Accepting this explanation, it may be asked, what possible faith can be placed in a document drawn up in October 1841, and attested in part in October 1843? Tukht Sing's admission is a fatal one.

‡ In his letter dated the 28th September 1844, this officer observes: "The deed of adoption is ante-dated two years, in order to make it appear that he was adopted when this lady (the widow of Pitheera) lost her own infant child in September 1841, and that he, and not Tukht Sing, had been Raja of Ahmednuggur from that period. It is on this ground that His Highness the Maharaj of Jodhpoor now claims Ahmednuggur as the inheritance of his son, but there is no question that Tukht Sing himself succeeded his infant nephew, and retained possession of Ahmednuggur as Raja up to the time of his election in October 1843 to the Gadi of Marwar, when a day or two before his departure he gave his son to his brother's widow. I much regret that the Maharaj should have condescended to this act of deception, which must be regarded as a strong proof of the untenable nature of his claim to retain Ahmednuggur for his son, if examined and decided on its own merits alone."

he could not with prophetic vision have foreseen the splendid fortune which awaited him in 1843, and I cannot conceive it possible that Tukht Sing, an intelligent and active young man, would have renounced his paternal estate in favour of his son merely to assuage the grief of his sister-in-law, still less can I conceive that such an extraordinary event, had it really occurred, could have been concealed from Captain Lang, and have been unknown in the province in which it occurred. The different versions which Tukht Sing has himself given of the transaction, his concealment of the event at a time when his personal interests required him to avow it, the internal evidence afforded by the deed itself of something being wrong, the testimony of the principal attesting witnesses of the falsification of the deed, constitute such a strong body of evidence, as cannot be resisted or be shaken by the previous fair character of the party who is guilty of the deception. I have arrived at this conclusion with the greater regret, because Tukht Sing's character, previous to his removal to Jodhpoor, was most excellent, and had attracted* the favourable notice of Government. I can only, therefore, suppose that the proverbial attachment of a Rajpoot for his paternal *Geeras*, or inheritance, for a time overcame his sense of honour and rectitude, and that, feeling conscious that his election and adoption into the Jodhpoor line involved the forfeiture of Ahmednuggur and its dependencies, and anxious to prevent that Chiefship passing into a family for whom he entertains an hereditary hatred, he resorted to this fraudulent adoption as the only mode† he could devise of retaining the possession in his own family. But admitting, for the sake of argument, that Tukht Sing has been rightly acquitted by the Political authorities in Marwar of this grave charge, and that the adoption really occurred in November 1841, it is of no avail for Tukht Sing's purpose, since it has been clearly shown to be null and void so far as affects the retention of Ahmednuggur, in consequence of its never having been confirmed by the British and Gaekwar Governments, to say nothing of the various legal objections to the adoption pointed out in the 66th para. of this Minute.

72. The charge preferred against Tukht Sing is rendered the more probable,

* Especially on the death of his brother Puthce Sing, when his conduct was most exemplary in preventing the widows from becoming (according to the custom of the family) Suttee, and for which he received some substantial marks of the favour of Government. Here, however, I would remark, additional evidence against the adoption may be deduced. Had it then taken place, one of its objects would doubtless have been to prevent the sacrifice. Can it, however, be supposed that under such circumstances the adoption would have been kept secret from the British Authorities in the Mahee Kanta? Captain Lang bears favorable testimony to the Maharaja's previous character in a letter dated the 16th September 1840.

† Captain Wallace, in his Report of the 30th November 1846, paras. 4 to 6, offers some very sensible remarks on the adoption, to which I beg to refer, as confirmatory of the view I have taken on the subject.

from the fact that he is clearly guilty of having practised another deception on the Political authorities in Marwar, and through them on the Government of India. I refer to his having, about six months after his arrival at Jodhpoor, endeavoured to persuade them that he was never the *de jure* Chief of Ahmednuggur, but merely Regent, administering the affairs of the estate on behalf of his son. I beg to refer to paras. 46 and 47 of this Minute, explaining the circumstances under which Tukht Sing made this bold assertion, and to the remarks I have made showing that in fact no adoption occurred in 1841, and consequently that the assertion must be false.

73. The following facts will explain Tukht Sing's real position at Ahmednuggur at the period of his transfer to Jodhpoor. His father, Kurun Sing, Chief of Ahmednuggur, died in 1835,* and was succeeded by his eldest son, Prithi Sing, who died on the 6th December 1839,† leaving one of his widows *enceinte*. She gave birth to a son on the 23rd May 1840,‡ who was named Bulwunt Sing, and was immediately recognized§ by Government as heir to the estate; his uncle Tukht Sing being declared his guardian, and Regent during his minority. This infant died on the 28th September 1841, and when reporting the occurrence, Captain Lang stated,|| “by this event Tukht Sing succeeds to the Gadi;” and on the 8th November he was recognized as successor in the following terms: “The Governor in Council is pleased to authorise Tukht Sing, the uncle of the deceased, being acknowledged by Captain Lang on behalf of the British Government as successor to the vacant Gadi.” Hence it appears that from the 6th December 1839 to the 23rd May 1840, a period of five months and seventeen days, the succession to the Chiefship of Ahmednuggur remained in abeyance, pending the result of the widow's pregnancy, Tukht Sing, however, becoming the *de facto* administrator of its affairs; that on the birth of Bulwunt Sing, he was, as a matter of course, declared heir to the estate, his uncle Tukht Sing being appointed Regent and guardian; finally, that on his death in September 1841, Tukht Sing was formally recognized by Government as Chief of Ahmednuggur. It follows, therefore, that Tukht Sing was at the time of his election and adoption into the Jodhpoor family, and for more than two years previous to that event, both *de facto* and *de jure* the acknowledged Chief of Ahmednuggur and its dependancies.

74. On the receipt of the letter from the Government of India dated the 18th July 1846, Captains Lang and Wallace were required¶ to report whether

* Tukht Sing's Khureeta, Appendix B to Mr. Grenthed's Report dated 24th October 1845.

† Captain Lang's letter, dated 12th December 1839.

‡ Mr. Malet's letter, dated 17th June 1840.

§ Mr. Chief Secretary Reid's letter to Mr. Boyd, dated the 31st August 1840.

|| Captain Lang's letter, dated 4th October 1841.

¶ Government letter, dated the 6th November 1846.

Tukht Sing was informed of his recognition by Government as successor to his nephew, and to state in whose name and authority the affairs of Ahmednuggur were administered during the two years which intervened between the death of Bulwunt Sing and Tukht Sing's departure for Jodhpoor. The former officer having been transferred from the Mahee Kanta to Kattywar, has not replied to these questions, but Captain Wallace has afforded* the following information: "No communication was made to Maharaj Tukht Sing of the confirmation of Government of his succession on the death of his nephew Bulwunt Sing, *there was no dispute, and no other claimant*; the affairs have been conducted ever since the demise of Prithee Sing in the name of *Tukht Sing only, up to the period of his departure for Jodhpoor, when Jeswunt Sing's name† began first to appear in the letters addressed to this Agency.*"

75. It is scarcely to be credited that Tukht Sing would have attempted a deception in a matter where detection on inquiry was most certain. That he did do so, is proved beyond doubt by the facts stated in the two preceding paragraphs, obtained from the records of Government of previous date to this dispute. I regret also to observe that the Maharaja has persevered in his misrepresentation even after it had been exposed by Captain Lang, and has aggravated his offence by resorting to a quibble altogether unworthy of the high position he has recently attained. In his last Khureeta‡ he states, with reference to the death of his nephew Bulwunt Sing, that he merely reported the event, but never wrote§ that either he or his son Jeswunt Sing had thereby

* Vide his letter, dated 30th November 1846, para. 1.

† This is another strong fact against the alleged adoption of Jeswunt Sing in November 1841, for on such an event his name would surely have been introduced into the public correspondence of the State.

‡ Accompaniment to Mr Greathed's Report of the 6th May 1846.

§ I annex translation of Tukht Sing's reports of the birth and death of his nephew. Had the alleged adoption occurred, it is reasonable to suppose that it would have been reported when he announced Bulwunt Sing's death.

BIRTH OF NEPHEW.

"To Captain Lang, Political Agent in the Mahee Kanta, *Maharaj adiraj Maharaj Tukht Sing* writes from Ahmednuggur, after compliments, as follows. All is well here. Write to me of your welfare. I send this *Kumlotree* (letter of glad tidings) to acquaint you that on Saturday the 8th Vaisakh Vud, a son was born to Maharaj Shree Prithee Singjee. You are every thing to me.—Vaisakh Vud 1896, Saturday."

DEATH OF NEPHEW.

"To Captain Lang, Political Agent in the Mahee Kanta, *Maharaj adiraj Maharaj Shree Tukht Sing* of the Ahmednuggur Sowasthan, writes after compliments as follows. On the 13th Asoo Sood, Tuesday, when there were four Ghurrees left, Maharaj Koonver Bulwunt Singjee Prithee Singjee departed this life. This is a most distressing event; but no remedy was of any avail, such was the will of God. There have been no bounds to the affliction which has fallen on my head, but the credit and honour of the Ahmednuggur State are safe with you. I am but

become Ruler. "If (he observes) the Honorable the Governor in Council was so kind as to convey his consent to the measure, the Maharaja does not comprehend why, notwithstanding this extreme condescension on the part of the Honorable the Governor, up to this day *no written communication on the subject has reached him*. Had such been received, the reigning Chief of Ahmednuggur would have apprized the Honorable the Governor of the actual position of affairs, and this reply would have proved a happy solution of the real merits of this unpleasant controversy." I have elsewhere alluded to the inflated language in which Ahmednuggur and its Chief are referred to in the correspondence from Marwar. It pains me to remark that Tukht Sing must be well aware, that direct communications from Government respecting succession to estates so insignificant and unimportant as that of Ahmednuggur are never made. The decision of Government is merely intimated to the Political officer in charge of the district in which they are situated. Accordingly, on reference to the records of the Secretariate, I find that no letter was addressed to Kurun Sing or to Prithee Sing in 1835, or to Tukht Sing on behalf of his nephew Bulwunt Sing in 1840, or to Tukht Sing in 1841, on the occasion of their respectively succeeding to the Ahmednuggur Chiefship.

76. Having now concluded my remarks against the alleged adoption of Tukht Sing's son; having also pointed out what was Tukht Sing's real position at Ahmednuggur when he was elected and adopted Sovereign of Marwar; I now proceed to inquire how far his transfer to Jodhpoor affects his own right or that of his family to retain possession of Ahmednuggur. It has been contended that the Chiefship may be retained either by Tukht Sing or by his family, on either of the four following grounds: 1st, in his own right, his accession to the Jodhpoor throne not having, according to the usages of Rajasthan, affected his right to retain possession; 2nd, in right of his eldest son Jeswunt Sing, to whom it descends as an inheritance, in the same manner as it would have done had his father died; 3rd, by its descending to his eldest son, in virtue of his alleged adoption by Prithee Sing's widow, or otherwise by adoption; and 4th, by transfer to a younger son. A fifth mode has been suggested by Colonel Sutherland, namely, that of election by the Sirdars and others having a right to choose a Ruler for themselves, according to the practice prevailing in Rajasthan. I shall remark on each of these in the above order.

77. And first, in regard to Tukht Sing's claim to retain the estate in his own right. The Maharaja appears at first to have been fully sensible that his

a boy, and the affliction which I have suffered is without limit; but I look up to you, and have the fullest confidence in you. I am ready in everything to obey your orders.—14th first Asoo Sood, Sumvut 1897, Wednesday."

adoption into the Jodhpoor family involved the forfeiture of his family possessions; and it was, I conceive, solely with the view of avoiding the forfeiture that he resorted to the fraudulent adoption already exposed, and endeavoured to make the Political authorities in Marwar believe that he was never the actual Chief of Ahmednuggur. In his interview with Captain Lang's Karkoon, however, Tukht Sing admitted,* "when I left Ahmednuggur to take possession of the Jodhpoor throne, my claim on that estate was given up." Although Colonel Sutherland appears to have changed his opinion, he also in the first instance thought that the paternal estate was forfeited, "as Tukht Sing (he observed)† has relinquished his Ahmednuggur Chiefship for the Sovereignty of Marwar, what is to become of this possession?"

78. Soon after he had secured the Jodhpoor throne, however, Tukht Sing began to contend that the Gadi of Ahmednuggur had not, according to the usages of Rajasthan, become vacant by that event, and that he was at liberty to retain it, or to dispose of it in any manner he thought fit. With the view of ascertaining this point, the Government of India resolved‡ to submit five questions to the five principal Durbars of Rajasthan named in the margin,§ the first of which was as follows:—

"If the Chief of a Rajpoot State be elected to the Chiefship of another State and accepts the Chiefship of such State, does he thereby forfeit all his rights of Sovereignty in the State first possessed by him?" To this the Jodhpoor Durbar, without hesitation replied, "The Sovereign retains all his rights over his original patimony on election to another." It seems very probable, that this question, involving of course doubts on the subject, first encouraged Tukht Sing to maintain that he had an inherent right to retain Ahmednuggur, and that, as the discussion proceeded, he became bolder and bolder in his demands. When, however, the orders of the Honorable Court of Directors were received that the case should undergo further enquiry, the Maharaja was required by Mr. Greathed to furnish a further and more substantial account of the grounds on which he considered himself entitled to retain Ahmednuggur in his family. It was in reply to this call that Tukht Sing addressed to Mr. Greathed the Khureeta dated the 6th October 1845,|| in which he argues that he has a right to keep Ahmednuggur, and that it does not revert to Edur on two grounds,¶

* Vide para. 50 of this Minute.

† Letter to the Government of India, dated the 2nd December 1843.

‡ Letter from the Government of India, dated the 27th January 1844.

§ 1st, Oodepoor; 2nd, Jodhpoor; 3rd, Jyepoor; 4th, Bhicaneer; 5th, Bunder.

|| Accompaniment to Mr. Greathed's letter dated the 24th October 1845.

¶ Mr. Greathed is of opinion that this double title is not, as inferred by Captain Lang, brought forward with the view of mixing up the grounds and drawing a strengthened title out of their fusion, but that their co-existence is fortuitous and rather disadvantageous to Tukht

1st, on the adoption of Jeswunt Sing by Prithvi Sing's widow, and 2nd, on his own inherent right to retain it, notwithstanding his own adoption into the Jodhpoor line.* The first ground has already been disposed of, the second appears to me to be equally invalid and untenable.

79. In his first Khureeta Tukht Sing asserts: "By the custom of Rajasthan, the right and title to an original possession does not become invalid and is not set aside by the acquisition of another heritage and dominion;" and the assertion is repeated in the note of the Jodhpoor Vukeel forwarded with Mr. Greathed's letter of the 6th May 1846. The assertion, however, as I shall now proceed to shew, is contrary both to Hindu law and Rajpoot usage.

80. Onmitting Jodhpoor as a deeply interested party, the replies to the reference to the Durbars of Rajasthan noticed in para. 78 are unanimous, that a Chief elected from one State to another and a distinct Sovereignty, thereby forfeits all rights in the State originally possessed. The Oodepoor Durbar states: "The Chief thus elected forfeits all rights of Sovereignty in the State first possessed by him." The Jyepoor Durbar states: "The title of the elected Chief becomes extinct as regards the former Chiefship, and it is vested in his sons or other blood relations." The Boondec Durbar states: "Should the new territory be a branch or feoff of the former State, the right will hold good; but in the event of its being entirely separate, then the claim will depend on the conditions upon which the election was made in the first instance." The Bhikaneri Durbar* states: "He becomes the Chief of the State to which he is adopted, and forfeits all claim to the former State."

The Jodhpoor Durbar alone, influenced no doubt by their Sovereign, maintains the opposite doctrine: "The Sovereign retains all his rights over his original patrimony on election to another." But, as is justly observed† by Captain Lang, this reply may at once be set aside. "both as coming from one

Sing than otherwise as it constitutes the chief point of intricacy in the discussion. Tukht Sing's meaning is, that but for the giving in adoption of Jeswunt Sing to his sister-in-law, an act which appears to have been the result of private and not political considerations, he would have been at liberty after his accession to Jodhpoor, by the usages of Rajasthan, to have preserved Ahmednuggur as an appanage to Marwar, or to have continued the separate existence of his paternal house by giving a younger son in adoption to his brother's widow. The latter mode of disposal obtains his preference. Mr Greathed may here very correctly describe the Maharaja's wishes, which are however opposed to Hindu law, and the customs and usages both of Rajasthan and Guzerat.

* Great weight is due to the opinion of this Durbar, for we learn from Colonel Ted that "it is an offshoot of Marwar, its Princes being scions of the house of Jodhpur, who established themselves by conquest on the Northern frontier of the parent State." Vide "Annals of Rajasthan," Vol II. p 178

† Letter dated 20th June 1845, para. 14.

...the question at issue, and as being, in fact, a...
 ...thereby, moreover, admits* that the ruling...
 ...of little consideration"—he might, I think, have said

81. In corroboration of the opinion of the four Durbars above recited, I would refer to the 30th, 31st, and 32nd paras. of this Minute, proving, on the authority of Colonel Tod, that an elected and adopted Chief does forfeit his paternal Chiefship. In addition to the instances therein cited, I would now add the following exception to the general rule proving the rule itself,†

"The present possessor of Heerelah is an adoption from the Chieftainship of Koon, but *contrary to established usage* he holds both Heerelah and Koon his patent fief, whereby he has a complex character, and conflicting duties to fulfil." The Political authorities in Marwar will, I think, admit that on all points relating to the customs and usages of Rajpoots, a more unexceptionable authority cannot be quoted than the able annalist of Rajasthan. His research was unbounded; the compilation of his history was a labour of love; and he so completely identified himself with his subject, as in his enthusiastic admiration of the deeds performed "by the sons of Joda" to have exhibited for the Rajpoot race generally a fondness almost parental. On this high authority‡ I learn that an adopted Chief "*ought to forget that he had any other father than him he succeeded.*"

82. Five precedents, however, have been brought forward§ by Tukht Sing in support of his argument that an adopted Chief does not forfeit his paternal estate. Of these the first occurred in Jyepoor, the second in Bhikaneer, the third in Kota, the fourth in Rampoor, and the fifth in Deoleea. I cannot undertake positively to assert that none of these cases are exactly parallel to the one under discussion, but I have already proved, that admitting them to be so, they must be regarded, like the case of Deogur noticed in para. 32 and that of Heerelah in para. 81, as exceptions to the general rule. Captain Lang, however, and apparently on good grounds, contests|| four of these precedents. With respect to the first or Jyepoor precedent, he remarks, that it does not refer to a case of adoption at all, but to that of a younger brother, who is stated to have succeeded to the elder as next of kin, at the same time retaining the estate he previously enjoyed from Oodepoor. But besides this, it is admitted that the

* Letter dated the 21st May 1844. Captain Lang observes they are so far useful, in "showing beyond a doubt the position in which Tukht Sing considers Ahmednuggur placed with regard to Jyepoor."

† "Annals of Rajasthan," Vol. II. p. 655.

‡ Ibid, Vol. II. p. 128.

§ Vide Appendix C to Mr. Greathed's Report, dated the 24th October 1845.

|| Letter dated the 25th April 1846.

younger brother was deprived by Holkar of the Oodipoor estate, as the price of assistance rendered to him in obtaining Jyepoor. With respect to the second and third, or the Balkaneer and Kota instances, their inapplicability is pointed out, because the parties adopted were the nearest of kin, whereas in the present or Jodhpoor case of adoption, the rights and claims of the nearest of kin have been, contrary to general usage, unjustly set aside. The same objection is also urged against the fourth or Rampoor case, but is not, I think, so clearly established. Captain Lang further objects to these precedents, because, with the exception of the first, they are merely precedents for the re-annexation of fiefs, held by younger branches of families, to the parent State, on the possessors themselves succeeding to the Chiefships. During a period, therefore, of two hundred years, only one case in point is adduced, namely, that of the incorporation of Deoleea with Dongurpoor, in which case the Chief of the former being adopted by the Chief of the latter, retained both States; but even in this case, by Tukht Sing's own showing, the retention was effected by violence. The late Rawul of Dongurpoor attempted, in fact, to supplant the Deoleea Chief by forcibly adopting another son. To prevent a disturbance of the public peace, the British Government was obliged to interfere, and finally decided in favour of the Deoleea Chief.* Captain Lang, however, states that the incorporation of these two States is regarded by all classes in the Mahee Kanta, in ignorance of the grounds on which it was effected, as a great hardship on the Dongurpoor family.

83. I have alluded to these precedents, being unwilling to omit any part of the evidence on which Tukht Sing grounds his claim to retain Ahmednugui. Even, however, supposing that these cases were exactly parallel to his own, they would be of no avail under the orders of the Honorable Court of Directors, that the present question shall be determined according to the opinions and customs of Guzerat, and not according to those of Rajasthan. Besides this, I would remark that the irregular precedents of unsettled times are not applicable to the present state of India, or at all events to that large portion of it under the control of the British Government, where happily "might no longer constitutes right." Colonel Sutherland has justly observed,† "We find amongst Rajpoots so many precedents regarding adoptions, elections, and successions, there being no laws, national or international, on such matters" with which he is acquainted. To which Captain Lang has very aptly remarked,‡

* * Dulput Sing. "In 1827 Moonvur Dulput Sing, who had been adopted out of the Pirtappur family, and who had thereby become heir apparent to the throne, was, with the sanction of the Rawul, appointed Regent." Colonel Sutherland's "Sketches of Native States of India," p. 112.

† Letter to the Government of India, dated the 29th October 1843.

‡ Letter dated 16th November 1843.

For precedents, I imagine, could be selected from Rajpoot families that had not been more or less influenced by Indian authority from without consideration. But in the present case, when Government is required to decide as the paramount power, "no precedents should be admitted which are not founded on some acknowledged just basis, such as the Hindu Shastars, or other law of inheritance, so as to prevent either party from denying their validity." Tried by this test, the whole of the precedents quoted by Tukht Sing are inadmissible.

84. Tukht Sing, however, also cites in support of his claim, the case of his own brother Prithee Sing, who, after having been adopted by the widow of Purtap Sing, Chief of Morasa, on the death of his father Kurun Sing, succeeded also to Ahmednuggur, the paternal estate, and held both as long as he lived; whereas, on the supposition of adoption involving forfeiture of natural rights, Prithee Sing would have been excluded from the succession, and Ahmednuggur would in consequence have devolved upon himself as the younger brother of Prithee Sing. This case at first sight looks very plausible, and is much relied on by Mr. Greathed. The case, however, has been misrepresented. There are the strongest grounds for believing that there was no adoption at all, but that Prithee Sing succeeded to Morasa and Ahmednuggur by right of inheritance; admitting, however, the reverse, the adoption was altogether invalid, because it did not receive the sanction of the superior Government, of the necessity of which there can be no doubt, from the precedent of Zalim Sing's widow, noticed at length in para. 67 of this Minute.

85. Fortunately this point had been discussed by Captain Lang before the commencement of the present dispute, and that officer had shown that the ground on which Prithee Sing in the first instance, and after him Tukht Sing, succeeded to the Marwar share of Morasa in conjunction with Ahmednuggur, was that Morasa had always been regarded by our local officers as forming part of the Ahmednuggur State. "It is not (he observed)* as the blood relations of the adopted son alone that the Ahmednuggur and Edur families have a right to Morasa before any claim that can be advanced on behalf of the British Government." Zalim Sing, who first adopted a son, was the full uncle of the then Rajas of Edur (Gumbheer Sing) and Ahmednuggur (Kurun Sing), and also of Purtap Sing (Kurun Sing's younger brother) whom he adopted. Had Zalim Sing not adopted, Morasa must either have reverted to Edur or Ahmednuggur, or perhaps have been divided between them. "Therefore the adoption of Purtap Sing cannot interfere with their right as heirs, failing the direct line of descent from Zalim Sing. The adoption merely prevented their succeeding at the time by giving Zalim Sing a son, but their ultimate

* Letter dated the 8th September 1842.

right is unaffected." In fact, as already noticed,* the Raja of Edur has never relinquished his claim to Morasa and Bayer, on the ground that they originally formed an integral portion of his Talooka, unjustly wrested from him by his uncles; the Raja of Ahmednuggur, on the other hand, claims them as having formed part of a Talooka which, he alleges, was conferred by his grandfather and uncle conjointly from Edur, and of which he, as the descendant of the elder of the brothers, is the head. In other words, he contends that Ahmednuggur, Morasa, and Bayer constitute one and not three separate Chiefships. In support of his view of the case, Captain Lang cites several letters recorded before this dispute commenced, and especially an agreement mediated between Gumbheer Sing and Kurun Sing in Sumvut 1883,† or A. D. 1826-27, in which Morasa is recognized as appertaining to Ahmednuggur.

86. But besides this, the only proof which has ever been adduced of Prithee Sing's adoption by Purtap Sing is the following document,‡ which does not even bear a date:—

"To my nephew Prithee Sing, from Maharaj Purtap Sing. I, of my own free will, have adopted you; therefore enjoy my estate." Witness Ramjee Waug of the Huzoor of Anund Rao Gaekwar.

The adoption of Purtap Sing by the widow of Zalim Sing, was not conformable to the usages of Guzerat, but it was ultimately rendered valid by the formal sanction of the paramount Government. Prithee Sing's alleged adoption, however, is unsupported by evidence or authority of any kind, and Captain Lang contends that on Purtap Sing's death, Morasa passed to Kurun Sing, the Chief of Ahmednuggur, by right of inheritance. This occurred twenty

* Vide para. 21 of this Minute, and Mr. Chief Secretary Willoughby's Summary of the Edur case, dated the 20th February 1813. This fact was noticed by the Honorable Mr. Elphinstone twenty-six years ago.—

"The Chief of Ahmednuggur is the mortal enemy of his cousin the Raja of Edur, and their enmity is at present carried to the highest pitch by a dispute regarding Morasa, which the Raja claims as having reverted to him by the death of the last Chief without issue, while the Chief of Ahmednuggur holds it for his son, whom he alleges to have been adopted by the deceased Chief. The Chief of Ahmednuggur was always rather a rival than a support to the head of the family, and the Morasa Chief, with most of the Putayets, established their independence during the long minority of the Raja." Minute by Mr. Elphinstone, Governor of Bombay, dated the 28th February 1821.

† Vide Captain Lang's letter dated the 18th January 1843, and enclosures Nos. 11 to 16. The agreement is dated Vansakh Sood 10th, Sumvut 1883, or A. D. 6th May 1827, and was forwarded to Government with Captain Lang's letters, dated the 6th February 1841 and 8th September 1842.

‡ I have obtained this from a letter from Captain (now Lieutenant Colonel) Oatman, dated the 15th August 1838, reporting on the Bayer question. I may here remark that Prithee Sing being the eldest son, was ineligible for adoption.

years ago. Had Prithee Sing succeeded to Morasa by adoption, he would, as a matter of course, have forfeited Ahmednuggur, whereas he died the undisputed Chief of both places. This right was never even challenged by the Raja of Edur, which the latter no doubt would have done had it rested on the adoption. When, moreover, the Collector of Ahmedabad claimed the reversion of the Marwarree share of Morasa, under the circumstances stated in the 62nd para. of this Minute, the claim was resisted on grounds altogether independent of the adoption,* namely, that it had always formed part of the Ahmednuggur State. The validity of the original title on this ground might probably have been contested, but twenty years' undisturbed possession has established it.† The real facts of the Morasa adoption appear to have been as follows. Purtaṭ Sing was adopted, with the concurrence of the Gaekwar Government, by Zalim Sing's widow. He died in Sumvut 1876, A. D. 1819-20, when Morasa in reality devolved, not (as supposed by Mr. Greathed) to Prithee Sing, but to his father Kurun Sing,‡ who enjoyed it up to his death in 1835. Prithee Sing then succeeded to the Chiefship of Ahmednuggur, including Morasa, and held both up to the period of his death in 1839. In like manner Tukht Sing, after the death of his nephew, succeeded to the united Chiefship, which he could not have done had Prithee Sing been transferred by adoption into Zalim Sing's line.

87. The correspondence respecting the Morasa adoptions either could not have been in Mr. Greathed's possession or must have entirely escaped his observation; otherwise in arguing against the reversionary claim of Edur to succeed to Ahmednuggur, he would never have observed,§ "This point has

* "It is chiefly on this right" (observes Captain Lang) "as they call it, by conquest, and the circumstance of two of the brothers, Zalim Sing and Umur Sing, having continued to reside with their families at Ahmednuggur ever after, that the several Rajas who have possessed Ahmednuggur since Sugram Sing's death have claimed the reversion of Morasa and Bayer on the failure of direct heirs, asserting that they constitute one State, not three separate Chiefships; that Zalim Sing and Umur Sing in fact received their Purgunas from Sugram Sing, partly indeed as a maintenance, but chiefly as his Deputies or Thanadars."

† These remarks are chiefly taken from Captain Lang's letter, dated the 25th April 1845.

‡ This fact is inadvertently admitted by Tukht Sing in his first Khureeta, dated the 12th December 1843:—

"Zalim Sing became settled in authority at Morasa, and, having no son, he adopted Purtaṭ Sing, wherefore Maharaj Kurun Sing became the Chief of the three places, Ahmednuggur, Morasa, and Bayer. Kurun Sing had two sons, Prithee Sing and myself. Prithee Sing was Mookhtiar of these three places." Vide Captain Ludlow's letter, dated 13th December 1843.

§ Letter dated the 6th May 1846. The present Political Agent in the Mahoe Kanta, Captain Wallace, in his letter dated the 30th November 1846, para. 3, observes:—

"In the first place, in the Mahoe Kanta, adoptions are not the purely family affairs, in which no third party has a right to interfere, that Maharaja Tukht Sing's Vakool would represent

been twice tested in the case of the Morasa branch of the family, which has twice become extinct, and twice revived by the process of adoption, the reversionary claims of Edur on both occasions being disallowed by the united British and Gackwar Governments." The peculiar circumstances under which the first, by Zalim Sing's widow, was allowed and confirmed, has already been explained, and with regard to the second, or that of Prithee Sing, it is above shown that no adoption occurred, or at all events that it never received the required confirmation. The chief precedent, therefore, on which the Jodhpoor authorities rely in support of their assertion, that an adopted son does not forfeit his own patrimony, is thus disposed of; their object having been to establish that Prithee Sing having first obtained Morasa by adoption, afterwards succeeded to Ahmednuggur by right of inheritance, and therefore that as Tukht Sing has now been adopted into the Jodhpoor line, he is still at liberty to retain the family estate.

88. Tukht Sing has also endeavoured to establish that an adopted son retaining the family estate in addition to what he may acquire through his adoption, is conformable to Hindu law; and in Appendix D to Mr. Greathed's Report of the 24th October 1845 will be found texts from Grunths* on which he attempts to establish this point. "Then duff (observes Mr. Greathed) appears to be, that a widow is bound to adopt a son, except under certain circumstances, with or without her late husband's permission, and that an adopted son does not lose his claim to the patrimony left by his real father, provided the real father has no other sons. In this position Maharaja Tukht Sing stands."

them, the British Government having asserted and enforced the right to sanction or annul them in cases of dispute; witness the important case of Amlecara, when an adoption was annulled on investigation, the Government of Bombay thus expressing its right to do so as the Lord paramount, on the 11th June 1836. In the present case, no party can plead prescriptive enjoyment. The dispute commences *in limine*, and the adoption, which one party contests, has never received the recognition necessary to render it valid. My predecessor, writing in September 1842, a year before this case of Ahmednuggur was mooted, spoke of a former adoption of Prithee Sing into the Morasa family 'as the very irregular and entirely *unsanctioned* adoption of Prithee Sing;' and here I beg to correct an error into which the Political Agent at Jodhpoor has fallen, in supposing that because the Morasa branch of the Edur family has been twice renewed by adoption and the reversionary claims of Edur to that State disallowed on both occasions by the united British and Gackwar Governments, this fact tests the non-existence of those claims in right; whereas the decisions of those Governments were founded on certain transactions between the families of Edur and Ahmednuggur, unnecessary to dwell on here, but quite unconnected with the adoptions, which were hardly noticed at all."

* Chiefly from the "Bir Mintur Oodya Grunth" and the "Nirne Sindhoo." A text in the latter states, that an adopted son may perform his natural father's funeral obsequies, and inherit his property in the absence of any other son, and explains that the text of Munab to the contrary, refers to cases where there are other sons.

59. Although I conceive the remarks contained in the 66th para. of the Minute sufficiently disprove the above statement, I deem it proper to explain what is the law of this part of India on the point at issue. Captain Lang asserts that the rule is that an adopted son forfeits all his rights in his natural father's family, the only exception recognized in the present *Yog* or age of Hinduism to the general rule being, when an agreement has been entered into at the time of adoption, that the son given is to perform the obsequies and succeed to the property both of his natural and adoptive parents. The texts adduced by Tukht Sing are, he observes, so mixed up with comments, that it is impossible to ascertain where the former terminate and the latter begin. To clear up this point the Political Agent consulted a Shastree of Guzerat, who declares* that he is not aware of any texts in the "*Nirne Sindhoo*" or other Grunths, allowing an adopted son, if an only son, to inherit his natural father's property, and that if any such doctrine exists, he considers it must refer to some of the ten descriptions of sons allowed in the former ages of Hinduism, but declared by all the Shasters to be *Neesheedh* or inadmissible in the *Kul yog* or present age. The same Shastree also declares that the adoption of a person, himself a father, (as in Tukht Sing's case) is illegal, and that the law debarring an adopted son from inheriting his natural father's property is absolute, even though an agreement were entered into to the contrary, which though permitted in former ages, is disallowed in the present. In reply to the following question, "In the event of any one being adopted by another, can he inherit the property of his natural father?" the same Shastree states: "In the Shasters it is written that an only son should

* After stating that twelve sorts of sons are recognized in the "*Nirne Sindhoo*," and that only two of these (*Aorus* and *Duttuk*) are recognized in the present age, he explains: "*It is nowhere written (that I can ascertain) that an adopted son, being an only son of his natural father, shall perform the Shradh and enjoy the property of his natural father.*" Neither is it written that an adopted son, if the only child of his natural father, shall succeed to his father's property, but that if there are other sons he shall forfeit all claim to such property. No distinction is made between the two cases. It is nowhere mentioned that in the event of there being no other son, the son adopted into another family shall perform the *Shradh*, and enjoy the property of his natural father. In the "*Vyuvaharu Muyookhu*" and "*Duttuku Chundrika*" two sorts of adopted sons are mentioned, viz. a real adoption, when the son adopted ceases to have any claim on his natural father, and 2nd, an adoption, when at the time of making it, the natural father has stipulated with the adoptive father, that he gives him his son, who is however to be the son of both. Under such an agreement, if the natural father die without other sons, his *Shradh* shall be performed, and his property enjoyed by the adopted son; but this rule is not applicable to the present age, this son of two fathers being included amongst the ten kinds of sons who are now *Neesheedh*, or inadmissible. It is not written in any Shaster that an adopted son can inherit the property of both fathers in the event of there being no other sons, nor that, as long as an adopted son exists, no collateral relations can inherit the property of his natural father. Vide enclosure No. 7 to Captain Lang's letter, dated 25th April 1846.

not be given in adoption to another; should there be many sons, the eldest cannot be given. This is the custom, but in the event of the natural father losing his other son, and afterwards dying without heirs, then the son whom he may formerly have given in adoption cannot on that account, according to the Shasters, inherit the property of his natural father; but, in the event of the natural father giving a son into another family of his own race and kindred, and afterwards dying without heirs, such son may inherit the property as nearest of kin, but not as the son of the deceased. Of the twelve kinds of sons mentioned in the Shasters, one is called *Dviamooshiayun Pootru*, or the son of two fathers, when the natural father, at the time of adoption, stipulates with the adoptive father, that he shall not lose his rights in his own son, but that he shall be considered as belonging to both. Under this agreement the son inherits the property of both fathers, but this is not applicable to the present *Yoog*. It is *Neesheedh* or inadmissible, as also are nine other kinds. Only two, *Aorus*, one's own legitimate son, and *Duttuk*, an adopted son, remain. An adopted son cannot inherit his natural father's property, because his parents (father and mother) have bestowed him on another *Ooduk Poorruk*; signifying a certain form of making an irrevocable gift, or taking a solemn oath by placing water in the palm of the hand and giving it into that of another, or swearing by it and then throwing it on the ground. He who has been given in this way, loses all connection with his natural father; both are separated from each other."

90. Another Shastree, named Rughoonath, admits* that by a mutual agreement an adopted son may be regarded as the son of both parents, and inherit his natural father's property if there are no other sons. No case of this kind, however, has occurred to his knowledge.† If no such agreement is made, the adopted son can have no claim on his natural father's property, real or personal. He supports this opinion by original texts in Sanscrit. A third Shastree states,‡ on the authority of the "Dhurm Sindhoo Grunth," a digest of all other Grunths, that if a man be adopted into a superior family, he has no claim whatever to the property of his natural father, because he has left the race and family in which he was born and has gone into another. If the adopted son be young and unmarried, he may perform the *Sootuk*: he is also forbidden to marry into the family for three generations. It is customary to adopt the son of one's brother; if he has not one, the son of a cousin; next the

* Enclosure No. 8 to Captain Lang's letter dated the 25th April 1845. In this letter one of the Shastrees consulted is represented to be a learned man of Surat, and both are stated to have been unaware of the case under discussion.

† Here no doubt the Shastree refers to a kind of adoption now obsolete, called *Dviamooshiayun*, or the son of two fathers, for an account of which see Mr. Sutherland's "Synopsis of Hindu Law," p. 220, and Sir Thomas Strange's "Elements of Hindu Law," Vol. I. p. 87.

‡ *Ibid*, enclosure No. 9.

son of a more distant relation. If there is no son to adopt from the paternal race, it is usual to select one from the mother's side, *but the son selected for adoption must be young and unmarried*. Should there not be one unmarried, then one that is married may be adopted, *provided he has no child*. Thus it is prescribed in the Shasters. It is not mentioned in any Grunth whatever *that a person having a son can be adopted*.

91. The question of law, however, was set at rest during the discussion of the Morasa* adoption, by the replies of the Hindu law officers of the highest Court of this Presidency to the following questions :—

<i>Questions referred by Government for the opinion of the Law Officers of the Sudur Dewanee Adawlut, on the 20th July 1842.</i>	<i>Replies thereto, submitted by the Judges of the Sudur Dewanee Adawlut, on the 19th August 1842.</i>
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1st. If A be adopted by B, and by the death of A the family of B become extinct, can the collateral relations of A, according to Hindu law, succeed to the estate and property of B?

1st. The collateral relations of A cannot, by virtue of that relationship, according to the Hindu law, succeed to the estate of B, the adoptive father of A, on the decease of the latter.

2nd. Whether in the case above supposed, does A forfeit his hereditary rights in his own family for those he may acquire in virtue of his adoption?

2nd. In the case above supposed, A does forfeit his hereditary right in his own family for those he may acquire by adoption.

3rd. Whether the blood relations of A can acquire a right to property originally belonging to the adoptive father of A?

3rd. The blood relations of A cannot acquire a right to property originally belonging to the adoptive father of A, unless they be likewise related by blood to him, in which case they succeed according to their proximity.

This exposition of the law was obtained more than a year before the commencement of the present dispute, during the discussion of a case in which Tukht Sing's personal interests were deeply involved, and it is therefore of the

* In this case the Shasters were referred to. This fact is proved by the documents Nos. 3 and 4 annexed to Tukht Sing's Khureeta, Appendix B to Mr. Gcathed's Report dated the 24th October 1845. In the first, a letter from the Gackwar to Partap Sing, on his adoption by Zalim Sing's widow, it is said: "Afterwards the Vakeels of both parties came to the Sirkar. Having searched out former documents, and assembled four Shastrees and ascertained from them the rule laid down in the Shasters, these persons pronounced that the adoption was legitimate, and that Gumbheer Sing possessed no legitimate right or title."

greater value. It is directly opposed to Tukht Sing's alleged inherent right to retain Ahmednuggur after his adoption into the Jodhpoor family, and establishes an entire severance, as far as relates to the succession to property, between the party adopted and his original family. The opinions of the Shastres of Guzerat are valuable because they refer more particularly to that province, by the customs of which the present case is to be determined; but they will, moreover, be found to correspond generally with those laid down in the works on Hindu law cited in the 66th para. of this Minute. While I quite concur* with Colonel Sutherland in his remark that Political successions need not be regulated according to a rigid interpretation of Hindu law, I cannot admit that we should be justified, in a case like the present, where the rights of inheritance have been totally disregarded *under the cloak of the Hindu law of adoption*, altogether to set at nought the principles on which that singular law is founded. As I have already remarked,† moreover, the custom under which Tukht Sing has been elevated to the throne of Marwar is obviously grounded on that law, the leading principle of which is, that an adopted son is entirely lost to his own parents. In his own family he is as it were dead. He has become the child of another, and either by himself, or through his natural parents, has renounced all claim to inherit his own father's property, in exchange for the rights of inheritance in his adoptive father's family. Such is the law as expounded‡ by Colebrooke and Sutherland, Macnaghten and Strange, and such is the law daily enforced in our Courts of law throughout almost

* See, however, note at the commencement of this paragraph, showing that the Morasa case was decided after reference to the Shasters and in favour of Tukht Sing's family. How then can Tukht Sing now complain, if his right to retain Ahmednuggur is determined on the same principles?

† Vide paras. 30 to 39A of this Minute.

‡ In addition to the proofs cited in para. 66 and the note thereto, may be quoted the following from Macnaghten's "Principles and Precedents of Hindu Law": "It is lastly requisite, that the adopted son should be initiated in the name and family of the adopting party with the prescribed form and solemnities. *The adoption being once completed, the son adopted loses all claim to the property of his natural family.* His own family have no claim whatever to any property to which he may have succeeded, and in the event of a son so adopted having succeeded to the property of his adopting father and leaving no issue, his own father cannot legally claim to inherit from him, but the widow of his adopting father will succeed to the property. He becomes to all intents and purposes a member of the family of his adopting father, and he succeeds to his property collaterally and lineally." Vol. I. p. 69.

The same author also gives the opinions of the Hindu law officers attached to the different Courts of the Presidency of Fort William in reply to questions. One of them is, "Is a son given (Duttuk) entitled to inherit from his natural father?" Answer—"A given son has no right to succeed to his natural parents; as Munoo says, 'A given son must never claim the family and estate of his natural father. The funeral cake follows the family and estate, but of him who has given away his son, the obsequies fail.'" Vol. II. p. 183.

every part of India—a law which inflicts no hardship, adoptions rarely occurring where (as in Tukht Sing's case in a remarkable degree) the party adopted has not a fair prospect of gaining far beyond what he relinquishes.

92. Hence it appears that Maharaja Tukht Sing has no inherent right to retain Ahmednuggur after his adoption into the Jodhpoor family. In fact although His Highness has contended for this right, it will in the sequel be seen that he has virtually abandoned his position by desiring to dispose of it in another manner. I now proceed to the second head, or to inquire whether the estate ought to descend to his eldest son as an inheritance, in the same manner as it would have done had Tukht Sing died a natural death. From the commencement of this dispute Captain Lang has argued, that in consequence of Tukht Sing's transfer to Jodhpoor, his sons, equally with himself, have forfeited Ahmednuggur, and should be required to renounce all claim to that possession*; and this Government appear also to have from the first concurred† in this view of the question. Colonel Sutherland, on the other hand, in his final‡ Report on the Ahmednuggur succession, maintains that if Hindu law is to govern the case, Jeswunt Sing has not forfeited his natural rights, since he is not the son of an adopted father, and himself inherits his father's original rights through his adoption by his father's brother. In support of this position Colonel Sutherland has fallen into the serious inconsistency noticed in para. 40 of this Minute, by declaring that "*It was never of course intended that Tukht Sing, a person of mature age and the father of a family, should be adopted by the widow of Muun Sing,*" and assumes for granted the disputed fact that Jeswunt Sing was duly adopted. "It is now well established (he observes) that his son, Jeswunt Sing, remained behind to succeed to his father's patrimony, in virtue of his adoption by the widow of its last Chief, the elder brother of his father." For my remarks on this subject, I beg to refer to paras. 56 to 71 of this Minute; and I will only here repeat, with reference to this denial of an adoption on the one hand, and assertion of an adoption on the other, that it has been clearly shown, that admitting the first, the consequence will be to deprive Tukht Sing of the crown of Marwar, since, by the customs of Rajasthan, adoption is essentially necessary to give validity to his election; and with respect to the second, it has been shown with equal clearness, that the asserted adoption never occurred, and even admitting it did occur, it was altogether invalid from not having received the confirmation of the paramount Government. The basis of Colonel Sutherland's argument is therefore in either case destroyed.

* Letter to Government, dated the 20th October 1843.

† Letters to the Government of India, dated 30th October and 15th November 1843.

‡ Letter to the Government of India, dated 10th June 1846.

93. In reply to the argument of the Bombay Government, that Tukht Sing having himself forfeited Ahmednuggur, and his only son Jeswunt Sing having been invited to accompany his father as heir apparent, forfeits the Chiefship, Colonel Sutherland observes, that it can scarcely be meant that the mere invitation involves forfeiture of his claim, since he did not accept it but remained at Ahmednuggur. He elsewhere states, that until he returned to Rajpootana, he was under the impression that the son had accompanied the father for the purpose of being adopted by the widow of Maharaja Maun Sing, *since the father was too old to be adopted*, and in that case the father would have been Regent only of the Principality, *as he appears to have been of the Chiefship of Ahmednuggur* from the period of his brother's death and son's adoption. To this it may be replied, that if the father was too old to be adopted, he is not now, according to the customs of Rajasthan, Sovereign of Marwar, and the error in supposing that Tukht Sing was Regent of Ahmednuggur has already been pointed out.* Jeswunt Sing being moreover an infant, is himself unable to judge what is best for his interests; and I shall hereafter show, that it would be the extreme of injustice, if those who ought to decide for him with reference only to those interests, are permitted for a temporary purpose to exclude him from the succession to the throne of Marwar. We cannot moreover disguise the fact, that Tukht Sing is in some degree indebted for his own irregular election to the tacit consent† of the British Government, and I am of opinion that we have fair grounds for insisting, especially when we consider the injustice which the Edur or elder branch of the family have already suffered, that Tukht Sing's election and adoption as Sovereign, and his son's election as heir apparent, shall be regarded as one

* Vide paras. 72 to 75 of this Minute.

† It can scarcely, however, be said that we stood neuter on the occasion. On Maun Sing's death, Captain Ludlow, our Political Agent, reported: "I apprized the assembled Chiefs that the Government of the country would be conducted, during the interregnum, by the Council of Sirdars appointed by their late Chief, and the Karbars of the Raja, and MYSELF; and I requested their united and cordial co-operation in giving effect to this object." (Letter reporting Maun Sing's death, dated the 5th September 1843.) When, moreover, Tukht Sing was elected, Captain Ludlow at once cut the matter short "by yielding to the requisition of all parties and addressing a Khureeta to His Highness, inviting him to the capital to assume the Government in anticipation of the sanction of the Government of India, as the rival claims asserted to the Gadi of Marwar tend to keep the public mind in a state of anxiety, and any delay in the investiture, it might be feared, would lead to some commotion in the distant provinces." (Letter to Colonel Sutherland, dated the 15th October 1843.) When also Captain Lang, on Tukht Sing's election, in anticipation of this dispute, placed Ahmednuggur under attachment, it was removed by order of the Government of India, which "alone prevented the Edur authorities from endeavouring themselves to assert what they consider their undoubted rights." (Letter from Captain Lang, dated the 3rd November 1843.)

and the same act, and that if the first is to be held irrevocable, the second shall be so also.

94. Let us, however, now inquire how far Tukht Sing's claim to retain Ahmednuggur in his son's right, is supported by the customs of Rajasthan, or Hindu law. To elicit the former, the Government of India put the following questions to the five Durbars mentioned in the 78th para. of this Minute: "If the Chief of a Rajpoot State elected to the Gadi of another State, forfeits all his rights of Sovereignty in the State he first possessed, does the forfeiture extend to his sons? Are they compelled to adhere to the father's election, and to give up the State they would otherwise have succeeded to?" The following is the substance of the replies. *Oodepoor*—"The forfeiture extends to his sons, and they must give up the State they would otherwise have succeeded to." *Jyepoor*—"The title of the sons holds good as regards the former Chiefship. Should a son be born after the election of a Chief, the said son would become the inheritor of the new Principality; but should no son be born after the election to the new Chiefship, the eldest of the former children would be entitled to succeed to the new Principality. Should there be but one son, an own brother of the elected Chief would become the inheritor of the former possession. If the elected Chief have no brother, then the next of kin would possess the former Principality." *Jodhpoor*, the party interested, of course replies—"Yes, the Sovereign elected to rule over a State retains his Sovereignty in that he originally ruled; the sons of that Sovereign retain their rights in that State." *Boondee*—"The son's right to the former territory will be in a similar degree to the father's, as expressed in the reply* to the first question; but should either son on his father's resignation be appointed to the rule, that son's claim to the former State will be valid." *Bhikaner*—"If the son accompany the father who has been adopted, he will become entitled to succeed to the sovereignty of the new State, and should he remain behind he will become the Chief of his father's State, but can have no claim in respect to the second State.

95. We may concur with Colonel Sutherland† that very little importance can be attached to the testimony afforded by these replies. The Durbars of Rajasthan are, he observes, doubtless liable to be influenced by actual or expected occurrences, in their own line of succession; and amongst Rajpoots generally, precedents may be found for almost every conceivable case in matters

* For this, see para. 80 of this Minute. This reply to the second question is not very minute. Captain Lang interprets it to signify, "if by his election to the Sovereignty of the new State the adopted Chief loses his right to his original patrimony, his son's right thereto must be equally forfeited."

† Letter to the Government of India, dated 10th June 1846.

of succession and inheritance, and such references therefore are more interesting than useful.* Nothing, however, more forcibly marks the anomaly of the present case, than the inability of Tukht Sing's party to cite from the annals of Rajasthan a single parallel instance. The reason is obvious, the customs of that province will not admit of "a person of mature age and the father of a family" being eligible for adoption, and though they have been set aside in Tukht Sing's favour, it follows as a necessary consequence that no law or custom exists by which his son's condition, consequent on his own adoption, can be defined: in fact, the case hypothetically put by the Government of India has not, and never can with propriety occur.

* 96. Were it, however, necessary to decide on the value of these replies respectively, I should myself have no hesitation in giving a preference to those of Oodepoor, "that illustrious house (to use the words† of Colonel Sutherland) which belongs to the highest antiquity, and whose Prince is still considered King‡ of the Hindus." These appear to me§ to be far more intelligible than those of the other Durbars, whether tested by reason, by justice, or by political expediency. It is surely both reasonable and just that a person adopted into a superior family, and thereby succeeding to a superior estate, should forfeit the claim to his family patrimony, since he becomes thereby the son and heir of a different father. That at least his own eldest son and natural heir should follow him in his new fortunes, seems equally proper in whatever light it may be viewed, and it is certainly not less politic that if any adoption is to made, in order to retain the original patrimony in the family, it should be made from one of the younger children of the removed Chief, and not in the person of his eldest son and rightful heir in his new possessions. I am equally at a loss with Captain Lang to discover the grounds of Major Thoresby's opinion, that the replies of the Oodepoor Durbar, so adverse to the pretensions of Tukht Sing, or any member of his family retaining Ahmednuggur, "are

* In his letter dated the 22nd April 1847, para. 4, Captain Lang assents to this opinion: "It requires but little knowledge, I think, of the Native character, fully to concur in the soundness of this opinion; for there are, I fear, but few Native Durbars, who would not be likely to be influenced by even less powerful considerations than those mentioned by Colonel Sutherland; but with this very necessary caution against relying too much on comparatively impartial testimony, it is surely as unjustifiable as it appears inconsistent, to place such implicit confidence in the assertions of the Jodhpoor Durbar, in a case in which the interests of its present Chief are so directly concerned."

† "Sketches of the Relations Subsisting between the British Government in India and the different Native States," page 71.

‡ The reception of the Telluck, or sign of royalty, from the Rana of Oodepoor, the descendant of Rana, is considered by all the Chiefs of India the highest of privileges.

§ Letter from Captain Lang, dated the 20th June 1845.

equally undeserving of consideration"* as those of Jodhpoor, the interested party in the present dispute, or why he should consider those from Jyepoor as generally correct and appropriate, which, while they negative Tukht Sing's right to retain the Chiefship, advocate its retention in his family. Major Thoresby has assigned no reason whatever for this opinion, and in the absence of explanation, his coupling† Oodepoor and Jodhpoor as equally valueless, seems unaccountable; for I am not aware that Oodepoor is in any way interested in this dispute, and there can be no doubt that it ranks as the first of all of the Principalities of Rajasthan, and is universally regarded as the head of all Rajpoot States. The Oodepoor Durbar states without reservation that both father and sons forfeit the original estate. Jyepoor on the other hand, while it negatives the father's right, supports that of his eldest son, and would thereby deprive the latter, in the event of the birth of a younger son, of what may be held to be his birthright, namely, succession to the superior Chiefship. If, however, no younger son is born, the right of the eldest is admitted to the exclusion of other heirs. This seem to me to be inconsistent and unreasonable, but at all events it is opposed to the views entertained by the Ranees and Sirdars at the time of Tukht Sing's adoption, and is at variance with the opinions of the Boondee and Bhikaneer Courts, since, as I have already shown,‡ when Tukht Sing was elected Sovereign, his then only son, Jeswunt Sing, was chosen as heir apparent to the throne of Marwar.

97. For the reason stated in para. 95, we cannot expect the point at issue to be expressly provided for in the Shasters or Hindu code of law. As these do not recognize as eligible for adoption one who is adult and a parent, they could not provide for a case like the present, in which the principles on which the Hindu law of adoption is based or founded has been violated. In other words, the Shasters do not define the consequences of an adoption upon the adopted son's own children born prior to his adoption, because they do not contemplate such a contingency; an adoption like that of Tukht Sing would be declared null and void in every Court of law in India. But as from political considerations this illegality must be waived, and as the adoption must, I imagine, be now upheld by the British Government as Lord paramount, the consequences on Tukht Sing's children must, I conceive, be determined by

* In an Appendix to his letter dated the 20th June 1845, Captain Lang, with the view of enabling Government to contrast the opinions of the five Durbars, has placed their replies in juxtaposition, which will be found extremely useful for the purpose of reference.

† His words are, "On a careful perusal of the replies now transmitted, those received from Oodepoor and Jodhpoor are of a character deserving of little consideration, while on the contrary those from Jyepoor are generally correct and appropriate."

‡ Vide para. 38 of this Minute.

analogy and according to the principles of justice and equity, for there is no applicable precedent to guide us.

98. Captain Lang, however, referred the point at issue to the Shastrees alluded to in paras. 89 and 90 of this Minute, namely, whether according to Hindu law, in the case of an adopted son, having himself a son born prior to adoption, the latter was or was not bound to follow his father's new fortunes, or whether he could remain behind to inherit the original patrimony. The opinions of both are that he must follow his father. The first of these, by name Rughoonath Wittul, states :* "*In the absence of agreement to the contrary, the son must follow the fortunes of his father into the new family, and therefore forfeits all claim he had to the real and personal property of his original family, and succeeds to the rights, &c., real and personal, of the family into which his father has been adopted.*" Here follows an extract in Sanscrit from the Shasters, in support of this opinion. The second states :† "He who is adopted has no claim whatever to his natural father's property, and as the claim of a son to the property of his grandfather is through his own father, it follows that, according to the Shasters, if the father forfeits his rights on being adopted into the family of another, the son's right to the inheritance is forfeited also. This, at all events, according to my judgment, is the correct inference to be drawn. No distinction is made in the Shasters between *Sthavarur* and *Jungum*, real or personal property. No claim exists on either; both are alike forfeited. This Shastree however adds, that as one adopted ought to be young‡ and unmarried if possible, or,

* Vide enclosure No. 8 to Captain Lang's letter, dated the 20th June 1815.

† Ibid, enclosure No. 9.

‡ There is some difference of opinion in regard to the age of the party eligible for adoption. In a disputed case, the Bengal Sudur Dewanee Adawlut ruled, that one who had undergone the initiatory rite of tonsure in the name and family of his natural father, is incapable of adoption, and that it is necessary that this rite should be performed in the adopter's name and family. Mr. Sutherland doubts whether this can be held as constituting a general rule, the "*Duttuku Memansa*" and "*Chundrika*" admitting the adoption of one, although the above rite has been performed. Mr. Colebrooke, on the authority of the "*Kalika Pooran*" states, "*Affiliation therefore depends on the ceremony of tonsure. It does not require the several solemn rites from the section of the navel string until the child be fed with rice, and that ceremony of tonsure is valid even when performed at the season of investing the child with the mark of his class; but adoption is limited to the fifth year. But after their fifth year, O King, sons given and the rest must not be adopted; let the adopter take a boy of five years old, and first perform the sacrifice for male offspring.*" Digest, Vol. III. p. 148. See also the same author, p. 249. For Sir Thomas Strange's opinion on the point at issue, I beg to refer to his "*Elements of Hindu Law*," Vol. I. p. 71 and Vol. II. p. 63. The mass of authority is undoubtedly in favour of the party adopted being of the tenderest age. What may be the exact limit as to age is undefined, but it certainly cannot include a person in the position of Tukht Sing, having male issue of his own.

if married, ought not himself to be a father, and as it is nowhere stated in the Shasters that a person who is a father is eligible for adoption, his answer is according to his judgment and drawn from inference.

99. I think, therefore, that the Board will experience no difficulty in deciding that neither by the local custom of Rajasthan or Guzerat, or by Hindu law, can Tukht Sing's eldest son claim to hold the Ahmednuggur Chiefship in his own right, in the same manner as it would have descended to him by inheritance had his father died. His father having forfeited it in consequence of his adoption, it only seems reasonable that all those who can claim through him alone should forfeit it also, for, as has been remarked by Captain Lang, "it is not to be supposed that the Hindu law would sanction so great an anomaly, that a son should possess a right to what his father had forfeited." The parties who elected Tukht Sing gave a very significant intimation of their opinion on the subject when they invited the son to accompany the father, for this proved that they considered both alike to belong to Jodhpoor.

100. I now proceed to the third head, or to inquire whether Tukht Sing's eldest son can claim Ahmednuggur in virtue of his alleged adoption by Prithee Sing's widow, or whether it can be retained in the family by any other kind of adoption. The first part of this question has already been answered in the negative, by its having been shown,* 1st, that Jeswunt Sing was not adopted by Prithee Sing's widow, but that the transaction was altogether fraudulent and fictitious, or 2nd, that admitting for the sake of argument that an adoption did take place, it is useless for the purpose of retaining Ahmednuggur in Tukht Sing's family, because it was never reported to or received the confirmation of the paramount authority, which, by Tukht Sing's own showing, could alone give it validity.

101. The remaining portion of the question would never have occurred to me, had not Colonel Sutherland recorded an opinion upon it in the affirmative. After stating that Jeswunt Sing was actually adopted in 1840 on the death of Prithee Sing, he observes,† that had there been no adoption up to the period of Tukht Sing's election, he would consider it in consonance with Rathore usage for the widow of Prithee Sing, on the abdication of her husband's brother, to adopt a member of their family, and so preserve the independence of their house to the exclusion of the house of Edur. This opinion is repeated in his final Report‡ on the Ahmednuggur question, in which Colonel Sutherland observes: "It was quite competent for Prithee Sing's widow to adopt Jeswunt Sing on the eve of his father's departure for Marwar in 1843, as on the death

* Consult paras. 46 to 71 of this Minute.

† Letter to the Government of India, dated the 16th May 1846.

‡ Ibid, dated the 10th June 1846.

of her son in 1840, and it has, I think, been clearly proved that the adoption took place at the former and not at the latter period, and that the Maharaja stands clear of any fraudulent act"; and in the same letter, after admitting that the provision alleged to have been made by Sheo Sing for his younger son "would in the present day or for many generations past be unusual in any of the principal Sovereign houses of Rajpootna," Colonel Sutherland observes, "But the provisions and separation once made, it is competent for the junior house to continue it by adopting members of the same house, and thus preventing its absorption in the senior family."

102. Here Colonel Sutherland contends that Jeswunt Sing was actually adopted in 1841, which is erroneous. If driven from this position, however, he contends that he might have been adopted on his father's abdication in October 1843. This, however, is a mere *ipse dixit* opinion, for no law, custom, or precedent is cited in support of it. With every respect for this distinguished officer, therefore, I consider it would be supererogatory seriously to entertain the question. The following extracts from Captain Lang's Reports will suffice to show how untenable the doctrine is that a Hindu widow may adopt at any other time than on the decease of her husband. "Tukht Sing* expected to succeed to Edur had its young Chief obtained the Sovereignty of Marwar, and how can the widow of Prithce Sing be allowed to adopt a son *after having lost her husband nearly four years ago, and her own son nearly two?*" Again, "Tukht Sing's† eldest brother died in 1839, and his young nephew who succeeded, in 1841; Tukht Sing then became Raja of Ahmednuggur, and retained it as such for upwards of two years, till his election to Jodhpoor in 1843. The proposed adoption, therefore, of his son by his brother's widow, *besides the anomaly of making the succession retrogressive*, would have the effect of restoring to her an estate which had fairly lapsed from her infant son to the next of kin (Tukht Sing) two years before, and to which there were still near collateral heirs living." In his final Report‡ Captain Lang remarks, "Colonel Sutherland, however, considers that the adoption might have taken place at this latter period (October 1843) without any impropriety, or in other words, that after

* Letter dated the 8th November 1843.

† Letter dated the 20th June 1845, para. 20. In a former letter, dated the 8th November 1843, Captain Lang observes, that had Tukht Sing and his son both died, the idea of his deceased brother's widow adopting a son from another family would not have been entertained for a moment, and argues that as Tukht Sing and his son, by the adoption of the former into the Jodhpoor house, are virtually dead as far as relates to Ahmednuggur, it must revert to Edur, the parent State, as matter of strict and undoubted right. Mr. Greathed concedes this, but observes, in such case the right to adopt would have vested in Tukht Sing's widows. This is true, provided the paramount Government gave its consent, which is not likely.

‡ Letter dated the 22nd April 1847, para. 8.

reigning at Ahmednuggur for two years* Tukht Sing would have been justified in restoring the succession to his predecessor's widow, by allowing her then to adopt his son. If such a thing can be done, however, it must be evident that the succession to every Hindu or Mahomedan estate might always be kept from the collateral branches of the family, however near, which I am satisfied not even the power of our Government would induce the Rajpoots in this part of the country to tolerate without resistance. It is evident, however, the Ahmednuggur people were of a different opinion, from their antedating the deed of adoption, and Tukht Sing has no reason to complain if the case is tried on the grounds on which he has himself endeavoured to place it." In these remarks I cannot but concur. I have elsewhere explained what are the principal requirements in respect to adoptions by Hindu law and by the customs of Rajasthan; and it will be sufficient to meet the mere assertion, unsupported by any authority, that the right of adoption may be held in abeyance for three years and then be exercised simply to exclude collateral heirs, with a direct negative.

103. It having thus been made manifest that Tukht Sing's eldest son cannot retain the paternal estate either in his own right or by adoption, this seems a proper place for offering a few remarks on the injustice as well as impolicy of excluding him from the succession to the Sovereignty of Marwar. From the inflated terms in which Ahmednuggur and its Chief are alluded to in this correspondence, I apprehend a very erroneous idea may be formed at a distance of the value and importance of this Chiefship. This I have endeavoured to correct in the 19th para. of my Minute. Its annual value does not exceed Rs. 50,000, from which a considerable sum is paid as tribute to the British and Gaekwar Governments, on whom it is entirely dependant. Contrasting, then, this possession with the splendid acquisition which by an unexpected stroke of fortune his father has lately obtained, is it just to decline, on the part of his infant son, the invitation of the Ranees and Sirdars of Jodhpoor that he should become heir apparent to that State? Is it also politic? I should certainly say not. Jeswunt Sing being now unable to choose for himself, will, on arriving at man's estate, become discontented at having been juggled out of what he will consider his birthright, and if this is permitted, we

* In illustration of the unreasonable nature of the claim, Captain Laug supposes the case of the Ranee of Edur and her son dying, and asks whether, on such an event, the two surviving widows of Gumbheer Sing would be permitted to adopt a son. Replying of course to this question in the negative, he observes that the difference between this supposititious case, and the retrogressive adoption claimed for Prithee Sing's widow, is merely one of length of time during which the widowhood has lasted. If, therefore, from the long time which has elapsed, the absurdity of the one is self-evident, nothing more can be required to show that the principle of the other is utterly untenable.

may be unwittingly sowing the seeds of a political contest in Marwar, likely to disturb the peace not only of that province but likewise of Guzerat.

104. Aware, however, that by no other mode could he hope to retain Ahmednuggur, Tukht Sing, on his own adoption, declined the invitation simultaneously made to his son to accompany him to Jodhpoor, but left him* in charge of Ahmednuggur. On this subject Captain Lang has remarked: "Tukht Sing's son is now entitled by right of birth to be regarded as heir apparent to the Jodhpoor throne, and however convenient it might be for the Ahmednuggur people to deprive him of this for the present at least, with the view of depriving the Edur Durbar of what cannot, in my humble judgment, be justly withheld from it, I should think there could be no hesitation on the part of Government in at once disallowing such an adoption, the more especially *as five years have elapsed since the death of the adoptive father.*"†

105. Indications, moreover, have already occurred of the disputes and heart-burning which may be expected to occur if Jeswunt Sing is excluded from succeeding to the Sovereignty of Marwar. "Intrigues are now at work (reports Captain Lang)‡ at Jodhpoor, in consequence of his not having gone; one party in the State wishing that the younger son, born since Tukht Sing went to Jodhpoor, should succeed, and Jeswunt Sing's mother and the Maharaj himself being evidently naturally determined to exert themselves to the utmost to secure the succession to the eldest son." In October 1844,§ Captain French, Officiating Political Agent at Jodhpoor, reported that intrigues were in progress to secure Jeswunt Sing's recognition as Tukht Sing's heir in preference to any younger son. On this occasion Captain French requested information from Captain Lang whether Jeswunt Sing had been duly and formally installed at Ahmednuggur, and whether he was designated as Maharaj; for, says he, "on the 26th January last the Battyjee Rance presented His Highness with a son, and this boy is, of course, heir to the throne of Marwar, Jeswunt Sing having been adopted by that of Ahmednuggur. But this boy has not been named, which excited my suspicion, as did other circumstances alluded to yesterday by Gumbheer Sing, the brother-in-law to His Highness; he having in reply said he was not aware of Jeswunt Sing's adoption or of his being ruler of Ahmednuggur. Gumbheer Sing is brother to the mother of Jeswunt Sing, and also to the widow of Prithee Sing, who adopted him. The mother of Jeswunt Sing is at Jodhpoor, and she and Gumbheer Sing have much influence over His Highness. *It is*

* Vide his letter to Captain Lang, dated the 19th October 1843, announcing his election and adoption as Sovereign of Marwar.

† Letter dated the 28th October 1843.

‡ Letter dated the 20th June 1845.

§ Vide letter from Captain Lang, dated the 31st October 1844.

in fact believed that they entertain hopes of Jeswunt Sing succeeding to the throne of Marwar, to the prejudice of the lad born here on the 26th January, and that, on one plea or another, they purpose sending for him soon." In reply to this communication Captain Lang recapitulated all the objections he had made to the alleged adoption, and urged strongly on the consideration of Government, as the most proper course and best calculated to preserve the peace of both provinces, that Jeswunt Sing should join his father as heir apparent at Jodhpoor,* "as he would have the greatest reason to complain if one of Tukht Sing's younger sons were selected as heir to Marwar to his prejudice," and that Ahmednuggur should revert to Edur.

106. Colonel Sutherland, however, has observed† that it is a question whether Jeswunt Sing could have proceeded with his father in October 1843 to Jodhpoor for the purpose of being adopted into that house. This doubt, however, is founded on the boy's alleged adoption by Prithee Sing's widow in 1840, and on the supposed fact of Tukht Sing himself having been Regent only, and not Chief of Ahmednuggur. Arguing on these false premises, the Governor General's Agent states: "Since Jeswunt Sing did not accompany, but remained in Ahmednuggur in virtue of his adoption, and remains there still, there is no doubt in the mind of any person in these parts with whom I have spoken on the subject, that he is virtually Sovereign of Ahmednuggur through adoption by his uncle's widow, and Regent in succession to his father." As, however, it has been proved that neither of the facts on which the argument is based are true, no further remark in refutation would appear called for.

107. But the justice and propriety of Jeswunt Sing being recognized as heir apparent‡ to the throne of Marwar, and requiring him at once to join his

* It is scarcely necessary to observe that if Jeswunt Sing is allowed to retain Ahmednuggur as an adopted son, he can under no possible circumstances succeed to the throne of Marwar, since an adopted son forfeits all claim to succeed to the estate of his natural father.

† Letter dated the 2nd May 1846, in reply to a reference from the Government of India dated the 27th January 1846. In this communication Colonel Sutherland falls into four serious errors: 1st, it is incorrectly stated that Jeswunt Sing was invited not as heir apparent, but in order to be adopted by Maun Sing's widow; 2nd, up to this time he had stated that Tukht Sing was adopted as well as elected; 3rd, it is incorrectly stated that Jeswunt Sing was adopted in 1840 by Prithee Sing's widow; 4th, Tukht Sing is represented to have been only Regent of Ahmednuggur at the period of his transfer to Jodhpoor.

‡ "The invitation (observes Captain Lang) was given simultaneously to father and son, and, in the event of Tukht Sing dying, his son's right to succeed to Jodhpoor would be universally admitted as valid: leaving him, therefore, in Ahmednuggur, would in reality be tantamount to Tukht Sing retaining it himself as a dependency of the Jodhpoor State, and could not be allowed without the greatest injustice to the Edur Durbar, to whom the Talooka originally belonged." (Letter dated the 8th November 1843.) In another letter Captain Lang observes: "Besides, therefore, the strict justice of the Edur claim, as nothing has as yet been done to

father at Jodhpoor, is strongly enforced by the fact that Tukht Sing himself has suggested this arrangement, coupling it, however, with the extraordinary proposition that one of his younger sons, born after his arrival at Jodhpoor, should in exchange, be given in adoption to Prithee Sing's widow, and in virtue of such adoption inherit the Chiefship of Ahmednuggur to the exclusion of Edur !!! This brings me to the fourth head into which I have divided this part of my Minute, or to inquire whether Tukht Sing can retain Ahmednuggur in his family by transferring it to a younger son.

108. It is here necessary to premise that when Tukht Sing obtained the Sovereignty of Marwar, Jeswunt Sing, the infant so often alluded to, *was his only son.** Since his arrival at Jodhpoor, however, two other sons have been born, one† on the 26th January 1844, the other on the 22nd October 1845. The second son is by the Bhuturasingjee Rance, the third by the Ranawutjee Rance, who is likewise the mother of Jeswunt Sing. Tukht Sing now desires to give one of these sons in adoption to Prithee Sing's widow, in exchange for Jeswunt Sing, and thus be enabled to retain Ahmednuggur in his family.

109. It has been shown‡ that in his first Khureeta, written shortly after his elevation to Jodhpoor,§ Tukht Sing claimed to retain Ahmednuggur on behalf of his son Jeswunt Sing, as the adopted son of Prithee Sing. He was compelled to this course by the force of circumstances, for at this time Jeswunt Sing was his only son. He had no other alternative but to have relinquished the Chiefship to his hated rival, the Raja of Edur. On the birth of his second son, however, the injustice done to Jeswunt Sing, his first son, became transparent,|| and the Maharaja, and the party interested more particularly in the infant's welfare, began to reflect on the best means of repairing that injustice.

affect Jeswunt Sing's right to succeed his father at Jodhpoor, and as all parties interested in him will doubtless continue their efforts and intrigues to secure for him the succession, the welfare and prosperity both of Marwar and Guzerat will best be consulted by requiring him to be removed there as heir apparent as formerly intended, and by re-annexing Ahmednuggur to Edur, to which it originally belonged." (Letter dated the 20th April 1843.)

* This circumstance alone rendered his alleged adoption invalid, even were it in all other respects legal and unobjectionable.

† His birth is alluded to in Major Thoresby's letter of the 21st May 1844. The date of birth is quoted on the authority of Captain French. The birth of the third son is reported in the last paragraph of Mr. Greathed's letter to the Government of India dated the 24th October 1845, accompaniment to Major Thoresby's letter of the 25th November 1845.

‡ Vide para. 55 of this Minute.

§ Vide Captain Ludlow's letter, dated the 13th December 1843.

|| Mr. Greathed observes (letter dated the 24th October 1845): "On Tukht Sing's departure for Jodhpoor the consequence of his son's adoption was felt, and he experienced the embarrassment of having given to another a claim on his heir apparent, and His Highness has more than once assured me that although the adoption was a family arrangement, it effectually

Accordingly in his second Khureeta,* for the first time, and just two years after his transfer to Jodhpoor, Tukht Sing proposed to substitute his second son for Jeswunt Sing, as Chief of Ahmednuggur. Tukht Sing, observed Mr. Greathed when forwarding this Khureeta, now desires to continue the existence of his paternal house of Ahmednuggur by this process of adoption, substituting, with the widow's consent, a younger son in place of Jeswunt Sing, whom he destines to be his heir at Jodhpoor. The Maharaj himself conveys his request in the following terms: "It is my wish that the heir apparent, Jeswunt Sing, should come to Jodhpoor in conformity to the invitation and wishes of the *Ranee Raj log* (the widows of the late Maharaja Maun Sing), the Sirdars, the Putayets, and others, and agreeably to the consent of my sister-in-law at Ahmednuggur, and my own inclination; in deference also to the respective rights of my sons, that the elder son should succeed to the higher degree, and the younger son to the lower degree and sovereignty. An especial argument, stronger than all others, in favour of this arrangement is, that it will be productive of content, cordiality, and concord." This request is accompanied by a letter† from Prithce Sing's widow, acquiescing in the *proposed exchange of sons*. After referring to Jeswunt Sing's adoption, this lady observes: "*Still you (that is Tukht Sing) remained lord and master*" (thereby admitting that the adoption of Jeswunt Sing was a nullity). "Afterwards you succeeded to the Jodhpoor throne, and at the same time Jeswunt Sing was named heir apparent. But out of regard to me, and considering me one of your family, you left Jeswunt Sing here. Now agreeably to my wishes and your own, and in conformity to the deed executed at Jodhpoor (namely the nomination of Jeswunt Sing as heir apparent), summon Jeswunt Sing to Jodhpoor, and give me your younger son in

debarred him from removing Jeswunt Sing from the side of his adoptive mother without her formally agreeing to the cancelling the deed, the stipulation with which she promises her consent."

* Dated the 6th October 1845, and forming Appendix A to Mr. Greathed's Report dated the 24th October 1845. The Maharaja is not consistent in this communication. In another part of the Khureeta he contends for the right of Jeswunt Sing to retain possession of Ahmednuggur:—

"By the custom of Rajasthan, the right and title to an original possession does not become invalid, and is not set aside by acquisition of another heritage and dominion. My title being complete, I am at liberty to bestow Ahmednuggur on whomsoever I please, who may stand in near relation to me, either on Maharaj Jeswunt Sing, or on the Rance of Maharaj Prithce Sing. Since the adopted son of Prithce Sing is my child, who can be said to stand in closer relation than he, Jeswunt Sing, who is not only the adopted son of my late brother, but also the natural heir to Ahmednuggur? The possession, therefore, should revert to him, and not to the Edur Chief."

† Vide enclosure No. 66 to the Khureeta. The letter is dated the 13th Savun Vud, Sunavut 1902, A. D. 19th August 1846, and purports to be numerously attested. The writer is sister of Jeswunt Sing's mother, and consequently his aunt.

adoption, for this is your house, and I wish for your younger son. It is a family affair, and I consent to it."

110. This arrangement is approved of by Mr. Greathed, and opposed by Captain Lang. The former gentleman, after referring to a former despatch* explaining that no steps had been taken to compromise the eldest son's title to the heir apparentship of Jodhpoor, observes:† "As the giving in adoption of Jeswunt Sing to the widow of Prithee Sing was a spontaneous act of Tukht Sing, and in no ways obligatory on him, I conceive that the alteration of the deed by the substitution of a younger son for the elder son is a measure which I may venture in all humility to recommend. An adoption of this kind will effectually secure the independent existence of Ahmednuggur as a State, in the same position it occupied before the rule of Jodhpoor devolved on Maharaj Tukht Sing." In his supplemental letter‡ to the above Report, he adds, "If this be conceded to the Maharaj, but little objection can be urged to the settlement he has proposed, namely that his elder son, Jeswunt Sing, should join him at Jodhpoor as heir apparent, and a younger son be given in his stead in adoption to the widow of Prithee Sing, for the purpose of ruling over Ahmednuggur." The concession demanded is, that Tukht Sing's mere accession to another throne should not have a more destructive effect on his house than the annihilation of himself and sons would have caused, in which case Mr. Greathed assumes Ahmednuggur would not have lapsed to Edur, but that the house would have been preserved by adoption. This is, however, a fallacy, for there is not such a rule or law under this Presidency, and Mr. Greathed has either overlooked or is not aware of the claims of collateral heirs being usually recognized, or on the failure of heirs altogether, that tributary States like Ahmednuggur lapse to the Suzerain or lord paramount.

111. On the other hand Captain Lang strongly opposes the arrangement. With respect to the inherent right of Tukht Sing to retain Ahmednuggur, he states§ that this is negatived by the replies of the Durbar of Rajwara, and is contrary to Hindu law. Although the four Durbars (Jodhpoor as an interested party being excluded) disagree on all other points, they all concur in the necessity of a Chief of a Rajpoot State elected to the Chiefship of another State forfeiting all rights of Sovereignty in the State first possessed, with the reservation made by Boondee alone, but not affecting the present dispute, that the two States must be separate, and that no condition has been made at the time of election to retain them both. This, therefore, being the custom of

* Dated the 14th August 1845.

† Letter dated the 24th October 1845.

‡ Dated 6th May 1846.

§ Letter dated 25th April 1846.

Rajasthan, Tukht Sing's own right being destroyed, he cannot convey that right to another, and much less to his younger son, who was not born at the time the right was lost. The injustice to the Edur Chief, already superseded in the succession to Marwar by a junior branch of the family, is so glaring, that Captain Lang is driven to suppose that Mr. Greathed could not have been aware of the fact, that the son to whom it is now proposed to transfer Ahmednuggur, was not in existence at the time of Tukht Sing's election. He further remarks that the course recommended involves the virtual annexation of Ahmednuggur to Jodhpoor, for if Tukht Sing has a right now to substitute one son for another in this Chiefship, it follows that he would have an equal right hereafter, in the event of the death of his second son, to make it over to a third, or in fact to any other person he may choose to appoint, and either to allow it to remain as a separate Talooka, or govern it as a Purguna of Jodhpoor, as may be most agreeable to him. In his final Report* on the Ahmednuggur question, Captain Lang thus still more forcibly expresses himself:—

“But both Colonel Sutherland and Mr. Greathed appear to go even further in their willingness to meet Maharaj Tukht Sing's wishes, and would not object to his sending his second son, born many months† after he left the Mahee Kanta for Jodhpoor, as Raja of Ahmednuggur—an act which, in my humble judgment, would be looked upon throughout the length and breadth of this Presidency as one of the grossest injustice to Edur. In the Mahee Kanta it would be universally regarded as allowing the Maharaja of Jodhpoor to do exactly what pleased him (to which, in fact, it would amount), and to trample upon Edur, after superseding it in the succession to Jodhpoor, without the slightest control on the part of the British Government; and nothing could, in my humble judgment, more clearly show the wisdom of allowing this case to be settled by the Bombay Government agreeably to the policy which has hitherto been pursued towards the petty States under its superintendence, which is evidently so widely different from that adopted among the larger and more independent States of Rajpootana; a course which, if I rightly remember, Colonel Sutherland himself considered, at the time of the Jodhpoor succession, as likely to be the one taken for disposing of the Ahmednuggur question.”

112. Colonel Sutherland has expressed a doubt‡ whether Tukht Sing can summon his eldest son to Jodhpoor as heir apparent, and also whether a younger son could be adopted into the Ahmednuggur house whilst the eldest and adopted son is alive. But he not very consistently adds, that he should see

* Dated 22nd April 1847, para. 6.

† This is a slight but immaterial exaggeration. Tukht Sing left Ahmednuggur for Jodhpoor on the 20th October 1843; his second son was born on the 26th January 1844.

‡ Letter to the Government of India, dated the 16th May 1846.

but little objection to the arrangement if it were agreeable to those interested in the matter at Jodhpoor and Ahmednuggur, and of this Edur would have no right to complain, since the succession has already passed away from that house: thus in fact denying that Edur has any interest in the matter at issue, and assuming for granted the point disputed.

113. I entirely concur in Captain Lang's view of this part of the question. The proposed arrangement is unsupported by either law, custom, or precedent. Who ever heard of one son being given in exchange for another son in adoption five years* after the date of the original adoption? Fertile as the annals of Rajasthan are in precedents, none can be cited in favour of this novel arrangement. There is a passage in Tukht Sing's Khurecta proposing the arrangement very adverse to its adoption. In allusion to the precedent of the Pola family quoted by Captain Lang in support of the claim of Edur to succeed to Ahmednuggur, the Maharaja justly remarks, "*that only can be considered a precedent or precept which is universally adopted to put a stop to strife and disputes.*" Further it may be asked, who ever before heard that a widow who has given birth to a posthumous son, possesses the right to adopt a son at all? and *à fortiori* it may be asked, how can it be maintained that a widow who is alleged to have adopted a son in 1840, is at liberty five years afterwards to discard that son at pleasure, and accept in exchange an infant who was not in existence at the time of the original adoption? By what means can any of the requirements of the law of adoption be in such a case fulfilled? Colonel Sutherland has himself observed† that, according to the Hindu law, adoption could only take place during the life-time of the person to be succeeded, but in practice a rule has been established that the right of adoption may be exercised by the widow‡ in conformity with the death-bed injunctions of the husband, which of course she has never any difficulty of declaring she has received. This seems fatal to the proposed arrangement; for, with what propriety can the widow now disregard what we must assume to have been her husband's death-bed injunctions, by discarding the object of his choice, Jeswunt Sing,

* I here assume as true the statement of Tukht Sing and his party that Jeswunt Sing was adopted by the widow of Prithee Sing in 1840.

† Letter dated the 2nd December 1843.

‡ I have not entered at length on the question of the right of a widow to adopt or not. On this subject I find the following remarks in Vol. I. p. 100 of Macnaghten's "Principles and Precedents of Hindu Law":—"It is an universal rule in Bengal and Benares, that a woman can neither adopt a son nor give away her son in adoption without the sanction of her husband previously obtained; but it does not appear that the prohibition in 'Mithila' which prevails against her receiving a son in adoption according to the *Duttuku* form, even with the previous sanction of her husband, he being dead, extends to her receiving a boy according to the *Oritima* form, and the son so adopted will perform her obsequies and succeed to her peculiar property, though not to that of her deceased husband."

and accepting another son in exchange. For the ordinary rules under which adoptions are sometimes allowed on this side of India, I would refer to paras. 84 to 91 of this Minute, and to the evidence which Tukht Sing has himself produced* in regard to the forms and sanctions under which they are permitted. Tukht Sing's proposal appears to me to be altogether inadmissible; for, admitting for the sake of argument that a doubt may be raised whether the connection of the son born before his transfer to Jodhpoor was by that event severed with Ahmednuggur, none whatever can exist that such must be the consequence in regard to all sons born *after* his adoption into the Jodhpoor family. The latter in short can possess no claim to inherit what their father had forfeited before they were born.

114. The fifth and last mode by which it has been suggested that Ahmednuggur may be retained in Tukht Sing's family, is by the Sirdars and others having a right to choose a ruler for themselves, electing a successor in conformity with the practice which prevails in Rajasthan. I merely allude to this, because Colonel Sutherland seems disposed to recommend its adoption in the present case, misled, as I conceive, by the favourable opinion he entertains of the system of election as exercised in Rajasthan. Excellent, however, as this may appear in theory, it is not quite so perfect in practice, judging from the example set before us of the younger superseding the elder branch of the family, and this in defiance of the acknowledged customs and usages of Rajasthan.

115. The first allusion to the subject will be found in Colonel Sutherland's letter of the 29th October 1843, in which he observes: "We find among Rajpoots so many precedents regarding adoptions, elections, and successions, and there being no law, national or international, on such matters (with which I am acquainted), that I shall not be surprised to find among them a precedent

* Vide enclosures Nos 3 and 4 of his Khuresta dated 6th October 1845, Appendix A to Mr. Croathed's letter dated the 24th October 1845.

† In his final Report on the Ahmednuggur question, dated the 10th June 1846, he remarks: "The mode in which they (the Chiefs) carried through their election, the peaceable manner in which the Maharaja ascended the throne, and the harmonious manner in which the administration has been conducted, afford a fine specimen of the advantage of allowing the Chiefs of a feudal Sovereignty of the first magnitude to carry out affairs of the first importance, and in the right adjustment of which they are at least as much interested as the British Government." In the same letter he rejoices "that the Bombay system in respect to successions does not prevail in Rajpootana, for otherwise we should have lost the finest example there has perhaps ever been in India, of a peaceable election and succession to the throne of a powerful Monarchy." In his enthusiasm Colonel Sutherland overlooks the grievous wrong which was inflicted on one party, and that Tukht Sing's success is chiefly to be attributed to his rival being a minor, under the guardianship of the British Government, supinely relying that his interests would be protected, and therefore inactive, while the other candidate was securing his election with energetic vigour.

through which Maharaj Tukht Sing can hold Ahmednuggur whilst ruling over Marwar, or through which one of his sons can succeed to the inferior Chiefship, or through which *those having the right of election at Ahmednuggur may name a member of the family of Tukht Sing, after its separation from the Edur house, as their Ruler*"; and in his letter of the 2nd December 1843 he states, that if the question regarding the disposal of Ahmednuggur had occurred in Rajpootana, he would leave it to the Chiefs and people of Ahmednuggur to decide, subject to the confirmation* of the paramount power, whether they owe allegiance to Marwar, Edur, or the British Government. And in his final Report† Colonel Sutherland observes: "Had there been no adoption at Ahmednuggur, the same form of election might have been resorted to with great advantage, for although the Chiefs and officers of that petty State are immeasurably inferior in rank and station to those of Marwar, there is a brotherhood who would doubtless (if left to themselves or only aided when aid is required from our local officers) have carried through their election satisfactorily."

116. To these observations it will be sufficient to state, that the system of election to vacant Chiefships is entirely unknown in Guzerat, or in any part of this Presidency. I may add, that supposing even it were deemed advisable to introduce it, we could not, notwithstanding Colonel Sutherland's opinion to the contrary, apply it in the present case, for the requisite feudality does not exist. This is pointed out by Captain Lang, who remarks,‡ "This system is not even known in the Edur State itself, although it has its principal Putavuts and inferior Chiefs on the model of Marwar and the other larger States of Rajpootana; therefore Ahmednuggur, an appanage of a younger son, without Putavuts, and not possessing therefore the requisite machinery of election, cannot assert the right of election."

117. For this reason, I do not consider it necessary to notice in detail three out of the five questions submitted by the Government of India to the five principal Durbars of Rajasthan, alluded to in the 78th para. of my Minute. These are entirely based on the system of election, and consequently inapplicable to a disputed succession in Guzerat, where no such system prevails. Here again I concur in Captain Lang's remarks, who observes:§ "The other

* By parity of reasoning, therefore, Tukht Sing's election was and ought to have been subject to the confirmation of the paramount Government.

† Dated the 10th June 1846.

‡ Letter dated the 8th November 1843.

§ Letter dated the 20th June 1845. It is worthy of remark, that in these questions no distinction is made between sons born before and after election, though it must be manifest that a very material one may exist. For instance, we may suppose that a son born prior to his father's election and adoption into another family may retain a claim on the family estate and property, although the son born after the event may have no right to do so.

replies are not satisfactory; but were they otherwise, they would be of no use in assisting Government to decide in a disputed succession to any of the petty States in Guzerat or Katteewar, where the system of succession, partly by adoption and partly by election, which seems to prevail in Rajpootana, is entirely unknown. This system may well answer in Rajpootana where a competent body of electors may be found, but not at Edur, and still less so at Ahmednuggur, where no such electors exist.

118. Having now, I conceive, shown that the Ahmednuggur Chiefship cannot be retained by Tukht Sing or in his family by either of the five modes proposed, that is, either in his own right or in that of his eldest son, or in virtue of the alleged adoption of that eldest son, or by transfer to a younger son, or lastly by election, it now only remains for me to state my opinion to whom the estate devolves, and those who have followed me thus far will probably anticipate that my opinion entirely coincides with that already recorded* by the Bombay Government of 1843, in favour of Jowan Sing, the present Chief of Edur, to whom I conceive Ahmednuggur and its dependencies now of right belong, either as a lapse to the parent State, or as an inheritance to the next of kin.

119. It has been seen that the Ranee of Edur despatched a mission to Jodhpoor to advocate her son's claims to succeed Maun Sing, but that it arrived too late to be of any service. Immediately after Tukht Sing's election the Ranee despatched another mission to Bombay,† with the twofold object of appealing against the injustice her son had suffered in being superseded in the Marwar succession by a junior branch of the family, and of prosecuting her son's claim to the reversion of Ahmednuggur. This mission arrived towards the end of 1844, and notwithstanding repeated advice to return to Edur it has remained here ever since, urging the Raja of Edur's claims and soliciting justice.

120. On the receipt of intelligence at Edur of Tukht Sing's election, the

* "For the reasons (observed this Government, in its letter to the Government of India dated the 30th October 1843) stated by Captain Lang, and upon general grounds of policy, and in equity towards Edur, the elder branch of the family, Ahmednuggur and its dependencies should revert to Edur, now that Tukht Sing and his son have been elected Sovereign and heir apparent of Marwar, and on Tukht Sing being recognized as Maun Sing's successor, he should be required to renounce for himself and family all claim to that Principality."

† It returned to Edur on the 10th November 1843. Vide Captain Lang's letter dated the 25th November 1843.

‡ Vide Captain Lang's letter dated the 6th November 1843, and the reply of Government dated the 15th November, instructing that officer to discourage as useless the sending of this mission.

§ Its arrival was reported to the Government of India on the 1st January 1845

Political Agent reported* that "his adoption into the Jodhpoor family had led to a claim on the part of the Edur Durbar, to have the Talooka of Ahmednuggur restored to it as an appainage granted to a younger son by the great-grandfather both of the present Edur Chief and of Tukht Sing." The Ranee of Edur and her son have since addressed repeated letters to the Bombay Government urging this claim. In May 1844,† after reiterating in strong terms her son's right to the Jodhpoor throne and contending against the right of Maun Sing's widows to elect Tukht Sing, the Ranee states: "Ahmednuggur was assigned by the Edur State in A. D. 1773-74, and is therefore a Sowasthan of the junior branch of our family. Ahmednuggur, Morasa, and Bayer were granted by Edur. Tukht Sing, a descendant of Sugram Sing, to whom Ahmednuggur was granted, having now gone to Jodhpoor, his sons and relations ought to go and live with him. Ahmednuggur was first granted to Sugram Sing for his support, was successively held by his son Kurun Sing, and grandson Pritheeraj. The family having thus become extinct, Ahmednuggur should be restored to the Edur State." In January 1845‡ the Chief of Edur addressed this Government in somewhat similar terms, and in December of that year he reiterated his claim to Jodhpoor, and also to Ahmednuggur, Morasa, and Bayer, remonstrating against the injustice he has suffered. Although still feeling keenly the injustice of his supersession, I believe his expectations are now§ limited to the recovery of Ahmednuggur and its dependencies.

121. The Government of India has resolved that the first decision in regard to the disposal of Ahmednuggur shall proceed from this Government, since that estate is subject to this Presidency, and the local Political Agent must be able to state with accuracy the real nature of the succession to the Chiefship which occurred on the demise of the late Chief in 1841.|| This last remark refers to the deception (already exposed) which Tukht Sing practised on the Political authorities in Marwar, in persuading them¶ that he was merely Regent and not *de facto*, as well as *de jure*, Chief of Ahmednuggur when he was adopted by the Ranees and Sindars of Jodhpoor. This point of the question has already been fully discussed and disposed of in paras. 72 to 75 of this Minute.

* Letter from Captain Lang, dated the 3rd November 1843.

† Letter dated the 19th May, forwarded to the Governor General of India on the 8th and to the Honorable Court of Directors on the 24th August 1844, at the request of the Ranee of Edur.

‡ This appeal was forwarded to and acknowledged by the Governor General on the 7th March 1845. That of December 1845 was forwarded to the Government of India on the 15th January 1846.

§ Vide Captain Lang's letter dated the 25th November 1843. In reply to his last appeal, the Chief of Edur was informed that the Jodhpoor question was irrevocably settled.

|| Letter from the Government of India, dated the 7th March 1845.

¶ Vide Major Thoresby's letter dated the 21st May 1844, with enclosures.

122. As a preliminary to entering upon this question, I shall first notice a fact, to which I conceive much importance is due,* namely, that until the question of the Jodhpoor succession was settled by Tukht Sing's adoption, both of the candidates appear to have expected that whoever obtained the Sovereignty of Marwar would, as a matter of course, be obliged to resign his possessions in Guzerat to his less fortunate rival. How then can Tukht Sing now complain if Government act towards the head of the family in the same manner as he, though a junior branch of the family, expected to have been treated had the Edur Chief succeeded instead of himself. At the very commencement of this dispute, and before Tukht Sing's election had taken place, Captain Lang suggested† the propriety of Tukht Sing, in the event of his election, being required to relinquish Ahmednuggur, observing, with great impartiality, that should the election fall on Edur, he concluded Edur would revert to Ahmednuggur. There cannot, however, be the slightest doubt, that when the event was uncertain, Tukht Sing actually preferred‡ a claim to the reversion of Edur, and it is equally certain, from the facts adduced by the Political Agent, that the Edur Durbar would have been constrained to admit the claim. On this subject Captain Lang observes, that had the Chief of Edur been elected, the Ranee would have had a stronger claim than that now urged§ by the opposite party, to have adopted a son from the Soor branch of the family. Not only however did Tukht Sing expect to succeed, but the Edur Durbar thought his right valid. In 1839, moreover, when Jowan Sing, the Chief of Edur, was dangerously ill of small-pox, the Ranee, with the aid of her brother, removed some valuable property to their own village, because they were aware that had the Chief's illness proved fatal, Edur must as a matter of course have reverted|| to Ahmednuggur. On this subject the Political Agent further remarks (letter dated the 20th June 1845): "Had the Chief of Edur been elected, he might, as nearest of kin, have had a plausible pretext for retaining Edur as a dependency of Marwar. Tukht

* The late Mr. Boyd, Resident at Baroda, considered that great weight was due to Tukht Sing's expectation of the reversion of Edur had the Edur Chief been elected. Vide his letter to Government, dated the 24th October 1843.

† Vide his letters, dated the 5th October and 3rd and 8th November 1843.

‡ Vide Captain Lang's letter to Colonel Sutherland, dated the 20th October 1843, informing him that during the early part of the Jodhpoor discussion he had received a message from Tukht Sing, through his agents then at Sadra, asserting his claim to Edur in the event of Jowan Sing succeeding to the throne of Marwar.

§ Or that Prithee Sing's widow should be permitted to adopt a son, having lost her husband four years, and her own son nearly two ! !

|| If, therefore, Captain Lang remarks, Edur the parent State would not have been allowed to adopt or elect another Chief, and the parties most interested entertained no expectation that this would be allowed, it follows that an adoption by a junior branch of the family could not be allowed without great injustice to Edur.

Sing's expectation, however, constitutes a strong argument in favour of Ahmednuggur reverting to Edur, as, being an appanage originally assigned by Edur to a younger brother, it cannot with any show of reason be transferred to Jodhpoor. The Ranee of Edur, when her son was ill, did not expect to retain Edur by adopting a son to the exclusion of Ahmednuggur, which would have succeeded to Edur as a matter of course. This would not have been permitted.* In reference to this expectation and the inference of necessity to be deduced from it, I regret to remark that Tukht Sing has written evasively. In the note submitted by the Jodhpoor Vukeel to Mr. Greathed† it is written: "On neither of these subjects, that is neither on his own elevation to the Ahmednuggur throne nor on his claim to Edur, did the Maharaja ever address Captain Lang, nor did he direct any one else (to do so); so why does this gentleman write on subjects which are still wrapped up in the Maharaja's breast. In his heart perhaps the Maharaja aspires to universal empire, but how could such an aspiration find its way into an official document?" Colonel Sutherland has offered no remark on the inference to be deduced from the expectation mutually entertained by both parties, but merely refers‡ to Tukht Sing's reply. Mr. Greathed in the first instance did not consider the subject to be of sufficient importance to communicate,§ as it appeared to him "to touch the consistency of Tukht Sing's conduct, and not the merits of the case;" and he did not mention the admission by Edur of the right of reversion, because it had not been and never could be submitted to the test of experience. There can, however, be no doubt that Tukht Sing did really entertain the expectation imputed to him, and that had matters in regard to the Sovereignty of Marwar been reversed, Edur, on the facts stated by Captain Lang, must have acquiesced. I therefore think that Tukht Sing, when the point at issue was undecided, afforded very strong

* In illustration of the unreasonableness of the expectations of Tukht Sing's party, he gives the case of the Ranee and her son dying, and the widows of Gumbheer Sing, two of whom are living, advancing a claim to adopt. This has already been quoted in the note to para. 102 of this Minute.

† Dated 1st May 1846, and forming an accompaniment to Mr. Greathed's Report dated the 6th May 1846.

‡ Vide letter to the Government of India, dated the 16th May 1846.

§ Vide Mr. Greathed's letter dated the 24th October 1845. In this he observes, "Without affirming that Tukht Sing expected as well as hoped to obtain Edur in case of his missing Jodhpoor, I must own that the well-known passion of the Rajpoot for territorial aggrandizement, and the consolation that would have been derived by the unsuccessful competitor in obtaining his more fortunate rival's patrimony, lead me to think it very likely, had the Edur Chief been seated on the Jodhpoor throne, that I should now have been urging his claim to save Edur from the clutches of the Ruler of Ahmednuggur."

inferential proof of the justice of the claim now preferred by Edur to the reversion of Ahmednuggur.

123. The Honorable Court of Directors have directed* that "the opinions and usages of Guzerat are to constitute the standard of judgment" in determining this case. Tukht Sing however desires that the customs and usages of Rajasthan should be appealed to, and apparently Mr. Greathed prefers this to the standard prescribed by the Honorable Court. Tukht Sing contends that the Rathore States established in Guzerat by Anund Sing and his descendants have adhered to the customs and usages of their native country despite their separation from its soil, and cites an instance in which they were appealed to both by Edur and Ahmednuggur. A remark contained in one of Captain Lang's letters is also cited in support of this fact. Hence Mr. Greathed concludes† "an appeal to the opinions and usages of Guzerat is equivalent to an appeal to what obtains in Jodhpoor, and consequently to Rajasthan." Captain Lang dissents‡ from this opinion, and points out in what respects, as regards succession, the customs and usages of the two provinces are essentially different.

124. It may certainly be conceded to Mr. Greathed§ that the customs and usages of the two provinces are in many points identical; on the other hand, it is equally certain that on other points they vary. The custom of election and adoption to vacant Chiefships for instance prevails in Rajasthan, but no trace of it exists in Guzerat. The question at issue arises out of this custom, and I conceive therefore that even supposing that Tukht Sing could found a claim thereon to retain Ahmednuggur, it is not available for his purpose, but that the rule prescribed by the Honorable Court, that the opinions and customs of the province in which Ahmednuggur is situated should regulate the succession, is alone conformable to equity and justice.

125. A few remarks are therefore now necessary, in explanation of the principles on which successions to Chiefships under this Presidency are usually regulated. Whenever then, as frequently happens, these are contested, they

* Vide para. 42 of this Minute.

† Letter dated the 24th October 1845.

‡ Letter dated the 25th April 1846.

§ This gentleman is of course correct in assuming that by the term "usages of Guzerat" used in this correspondence, is meant "the usages of Rajpoots in Guzerat." With reference to this remark, Captain Lang, in his letter to the Resident at Baroda dated the 8th November 1843, observes: "It is entirely on the ground that Tukht Sing is acting contrary to any Rajpoot usage which we can recognize and sanction in justice to the Edur State, that I so strongly advocate the reversion of Ahmednuggur to Edur." And in his letter of the 16th November 1843 he adds, "If an impartial decision could be obtained from the Rajpoot community of India on the subject, taken in connection with the supersession of the elder branch of the family in the Jodhpoor succession, there cannot be a doubt it would be in favour of Edur."

are invariably settled by the direct intervention of Government, on a careful examination of the pretensions of the different candidates; and in cases like the present, the party who on inquiry is proved to be the legitimate heir is recognized as such and put in possession. In other words, the rights of inheritance are held sacred. The elective system is unknown, and adoptions* are never allowed to the prejudice of near relations. On this system Colonel Sutherland has observed, "It would be dangerous to discuss or settle such questions according to Hindu law, and if Rajpoot States, in regard to succession, are regulated by the law of inheritance, they must, through the division of property, very soon cease to be substantive States."† The Governor General's Agent, however, here misapprehends the matter. The right of succession to Chiefships, and the exercise of the rights appertaining thereto, devolves exclusively‡ on the eldest son, brother, nephew, or next of kin to the Chief deceased. The younger sons are only entitled to a reasonable and suitable maintenance. Each, in Guzerat, has a peculiar designation. The Chief or head of the family is called *Pathvi* (Sovereign or Prince,) the subordinate members *Phunthya*. The strict principle of the Hindu law, which disregards the rights of primogeniture and prescribes an equal division of property among all the sons, is not applicable to States§ or Chiefships, and thus the effect

* I may here quote, in illustration of the principle, the celebrated case of Radhabhaee, the widow of the late Futeh Sing Gackwar, who was permitted to adopt, with a reservation that the adoption would give no claim to the *Dowlut*, or State, to the prejudice of the brother of the deceased, the present Gackwar.

† Letter to the Government of India, dated the 10th June 1845.

‡ The only exception to the general rule met with in this part of India, is found among the remarkable tribe of Katties in the peninsula of Guzerat, among whom it is usual, on the occasion of every lapse, to divide the estate, share and share alike, among all the sons.

§ According to the opinion of a Bengal Pandit, the system pursued here is in conformity with Hindu practice. He states, "As to the divisibility of a Jageer it is stated in the '*Ramayanum*,' '*Bhasadum*,' &c. (ancient books) that the crown was entailed on the eldest son, the rest, provided with means of livelihood, being left to conquer for themselves new countries; though by law the kingdom might have been divided, yet in their prudence this course was preferred, it being thought that if it was given to all, strife would ensue. Therefore, and as prudence often prevails against law, a kingdom is not divisible: it is so settled in many countries." On this Mr. Ellis comments, "What the law calls *Rajeyan*, the enjoyment of Sovereign power, paramount or subordinate, cannot be divided, for division would destroy it, and it is a maxim that nothing shall be divided which would be destroyed by the act. But the effects and private estate of a Sovereign Prince may, and ought to be, divided, like the property of others among his children." And Mr. Thackeray, late Member of Council at Madras, observes, "The succession of *Zumindars* has never been regulated by the common Hindu law of inheritance, but by the usage of the country or the pleasure of Government. Had they been divisible, we should not have found so many of ancient date still existing, as we do." These extracts, obtained from Sir Thomas Strange's "*Elements of Hindu Law*," Vol. II. p. 263, tend to prove that the Bombay system prevails generally throughout India.

apprehended by Colonel Sutherland is avoided. I imagine that the Bombay Government alluded to this deviation from the ordinary rule of the law, when it observed, that "it did not regard the present to be altogether a legal question, in which case an equal division among all the sons would be necessary."

126. In his letter of the 18th December 1843, Captain Lang explains how disputed successions are settled on this side of India, namely, by Government on their merits, and not as in Marwar by election and adoption; and as an additional reason for not departing from the ordinary rule in the present case, he justly remarks that His Highness the Gackwar's rights are involved, the Mahee Kanta being tributary to his Government. In his subsequent letter of the 20th June 1845, he illustrates the system by citing the two recent cases of succession to Joonagur and Limree, the one a Mahomedan the other a Rajpoot State. In the latter instance, the *Bhayat* or frerage desired to set aside a posthumous son in favour of a collateral branch of the family. This was however disallowed by Government, and a Regency was under its authority appointed to manage the estate during the infant's minority. He likewise cites the cases of Morasa and Bayer, already alluded to in this Minute (vide paras. 11 to 16), in both of which Government interfered authoritatively,* and in the last of which he himself advocated, on the merits of the case, the side of Ahmednuggur against Edur: "The former, therefore, cannot complain if the present dispute is decided on the same principle. Edur, on the other hand, would have great cause to complain if, after we had deprived it of Morasa and a considerable share of Bayer, which they had acquired when we had no share in the management of the Mahee Kanta, we refuse to investigate and decide their claim to Ahmednuggur on the same abstract principle of justice, when our authority is paramount throughout the province and we have issued a proclamation that resort to violence for real or pretended grievances will be regarded as a most serious offence." Finally, in his letter of the 25th April 1846, he remarks, "that a greater degree of interference is necessary in regard to the smaller Chiefships of Guzerat and Kattacwar than is usual with the larger and more independent States of Rajpootana,† and contends that had the same

* I have before observed that the Morasa case is much relied on by Tukht Sing's party, and by Mr. Greathed on his behalf. I beg to refer to the account I have elsewhere given (paras. 11 to 16 of this Minute) of this case, showing that it occurred before we obtained the management of the Mahee Kanta, and that in confirming it, when the peace of the country was threatened, we followed our usual policy, of ratifying the deed of the Government which preceded us, without entering into the merits of the case on abstract principles of justice.

† Whilst preparing this Minute, a document has passed under my observation, in which even Colonel Sutherland admits that the system in force here, of respecting the rights of inheritance, is preferable to that in force in Rajasthan, of allowing the widow to adopt a son from among the nearest of kin of her late husband. In his letter to the Government of India dated

system prevailed in both, Jowan Sing, the Chief of Edur, would now have been Sovereign of Marwar. All disputes between Edur and Ahmednuggur have hitherto been adjusted on the same principles as those of other Chiefs of Guzerat, and it would be unjust to Edur now to depart from those principles, and the more especially since, under the authority exercised by this Government in such matters, Edur has generally suffered in its differences with Ahmednuggur and the other subordinate branches of the family.

127. In refutation of the claim of Edur to the reversion of Ahmednuggur, Tukht Sing contends that practically it has been altogether independent of Edur, and in support of this he produces a document purporting to be the original Sunud under which Ahmednuggur was conferred on his grandfather, Sugram Sing. "This* (observes Mr. Greathed) is quite unconditional of subservience to the parent State; admitting, however, that it was not intended to confer perfect independence, the fact of indisputable possession for seventeen years during the grantee Sheo Sing's life, the early death of Bhowan Sing, the minority of Gumbheer Sing his successor, must have facilitated the assumption and maintenance by Sugram Sing and his successors of uncontrolled supremacy in the Ahmednuggur State, and the Morasa case may be cited as proof of independence." In his final Report† this gentleman adds, "a full consideration of the constitution of these Guzerat Rathore States, and of precedents which may be cited from their annals, leads me to the conclusion that Edur has no reversionary claims on Ahmednuggur."

128. The fact of the political independence of Ahmednuggur may, I conceive, be admitted without in any way invalidating the claim of Edur now to succeed to that estate either as a lapse or as in inheritance; for Ahmednuggur must now be regarded in the position supposed by Colonel Sutherland, "*of a house without an heir*," if, as appears to me, the effect of Tukht Sing's election and adoption is the same as if he and his sons had all been swept off by the hand of death, and without the possibility, according to any recognised principle of law or usage, of his line being continued by adoption. If this is admitted, an estate so circumstanced must, according to Rajpoot usage, revert to the parent State. By granting, for the sake of argument, that this can be controverted, the Edur Chief can fall back on his rights of inheritance, since on

the 23rd September 1846, with reference to a disputed succession to the petty State of Don-gurpoor, he observes: "There is doubtless much inconvenience in this system, (*viz.* adoptions by widows) and *it were better if the nearest of kin succeeded*, but among Rajpoots generally it appears to be considered due to widows to allow them to adopt a child, and ONLY CHILDREN can be adopted." Here we have another admission that Tukht Sing, a young man of twenty-four years of age, was ineligible for adoption by the widow of Maharaj Maun Sing.

* Vide letter dated 24th October 1845, and Tukht Sing's Khureeta accompanying it.

† Dated the 6th May 1846.

reference to the genealogical tables annexed to this Minute it will be seen, that after the removal of Tukht Sing and his sons, he is nearest of kin.

129. It is unnecessary therefore to inquire, whether the Sunud produced by Tukht Sing is really the original deed under which his grandfather obtained Ahmednuggur. Had the point at issue been in any way dependant on this document I could not pass it by without challenge* and requiring good and sufficient evidence of its being genuine. It seems to me to be highly improbable that a Rajpoot Prince would have sown the seeds of discord in his family by dividing, as Sheo Sing is alleged to have done, his estate into two separate and independent Sovereignities. After the deceptions which have been established against Tukht Sing in the matter of his son's adoption and in regard to his own position at Ahmednuggur at the period of his transfer to Jodhpoor, it would not, I think, be considered unreasonable to demand the most satisfactory proofs of its genuineness before we attach credit to a document so entirely opposed to Rajpoot usage and feeling. Colonel Sutherland admits, in his letter dated the 10th June 1846, that the independent settlement of his second son by Sheo Sing is unusual. "There is nothing (he observes) peculiar in the circumstances under which Ahmednuggur was separated from Edur by being assigned as a provision to a younger son, although such a provision, *in the present day or for many generations past*, would be unusual in any of the principal Sovereign houses of Rajpootana."

130. On one occasion Colonel Sutherland threw out a hint† of the possibility of Ahmednuggur reverting to Jodhpoor instead of to Edur. "Since Tukht Sing has (he observes) *relinquished his Ahmednuggur Chiefship for the Sovereignty of Marwar*, what is to become of this possession? I understand Ahmednuggur is a branch of the Edur house, from which it was separated less than a century ago, becoming I conclude the portion of a younger son. Edur itself was separated from Marwar some generations ago, becoming also I conclude the portion of a younger son of Marwar." "Supposing then Maharaj Tukht

* The mission now in Bombay from Edur will not admit the deed, and desire to produce a number of ancient documents to establish the mode in which such grants used to be made to younger sons, namely as a maintenance. In his letter of the 25th April 1815, Captain Lang remarks on the improbability of a Chief establishing a younger son in a separate Sovereignty in his own possessions. He adds, that he is informed that Sugram Sing, to whom Ahmednuggur was assigned, resided at Edur until his father's death, and received Ahmednuggur and the few villages then dependant on it as a maintenance. The disputes which ensued between the minor Chief of Edur and his uncles, obliged the latter to retire to Ahmednuggur, which doubtless led the Gackwar authorities to recognize Ahmednuggur as a separate tributary State, and it has ever since been so regarded by the British Government. Its tribute was fixed by Colonel Ballantine in 1812, and this is proof of its political independence of Edur having been recognized, and which he never intended to deny.

† Letter dated the 2nd October 1843.

Sing has not a second, or third son, to take his place at Ahmednuggur, will that Chiefship revert to Edur, from which it was last separated, or to Marwar* the common parent?" Colonel Sutherland does not offer a decided opinion on this question, but quotes a case which has lately occurred in the Seroohee Principality, which seems to favour a reversion to Jodhpoor. Many generations ago Nimaj was assigned as a provision for a younger son. In process of time Nimaj made a provision for a younger son, whose descendant died a few years since without heirs. Both Seroohee and Nimaj claimed the reversion, and after due inquiry a decision was passed in favour of Nimaj, it being ruled that although Seroohee on failure of heirs might claim reversion to Nimaj in her own feudal Chiefship, she could not justly claim what had been granted by Nimaj whilst heirs of that house were in existence.

131. The above decision appears perfectly just. The precedent, however, seems to me to be in favour and not against the present claim of Edur to the reversion of Ahmednuggur, since the historical sketch I have given at the commencement† of my Minute, of the origin of the Edur family, proves that Colonel Sutherland is in error in supposing that Edur ever formed‡ a part of the Jodhpoor Sovereignty, and became separated from it as a provision assigned to a younger son. Except as being of the same clan and springing from the same parentage, the founders of Jodhpoor and Edur had scarcely any connection with each other; at all events they never stood in the feudal relation to one another of lord and vassal. Both States were founded by conquest of the Bhomeea, or original Rajpoot possessors of the soil. On this point Captain Lang has remarked§: "With the exception of the few years Abhace Sing nominally held Edur as well as Jodhpoor, when conferred on him with the Soobhadaree of Ahmedabad by the Emperor of Delhi, he cannot ascertain that any connection ever existed between them. During the last 115 years, the period which the present dynasty has held Edur, only one instance can be cited* of Edur having applied for and obtained the aid of troops from Jodhpoor, and this occurred during the early struggles of the family with the

* On this subject see para. 8 of this Minute.

† Paras. 7 and 8.

‡ Tukht Sing does not assert this. In his first Khurceta, accompanying Major Thoresby's letter dated the 13th December 1843, when recounting the mode in which Edur was obtained by the present family, he says: "The then Rao of Edur was possessed only of ordinary capacity. When the Soobah of Guzerat was conferred by the Padshah on Maharaja Abhace Sing, orders were issued for giving him the said places. Upon this the whole of the Zumeendars and others represented to the two Maharajas (Anund Sing and Raec Sing) that the Soobah of Guzerat having been conferred on Abhace Sing, and they being his own brothers, they should take possession of the places in question, and they did so.

§ Letter dated the 20th June 1845.

Bhomedes Rajpoots of the Mahee Kanta, who for many years contested with them the possession of Edur."

132. On the other hand it has been clearly shown that Ahmednuggur for a long period formed part of the Edur Principality, that in fact it is an offshoot from Edur, by which State it was assigned as a provision for a younger son. Although for some years past it has enjoyed political independence of Edur, a very intimate connection has always existed between the two States, and Ahmednuggur has always been regarded and has admitted itself to be a subordinate branch of Edur. It is asserted by Captain Lang, and admitted* by Tukht Sing himself, that during the reigns of Gumbheer Sing of Edur and Kurun Sing of Ahmednuggur, the former of whom died only eleven and the latter nine years ago, Kurun Sing invariably attended with his followers when required by the Edur Chief to accompany him in any of his more important military expeditions, a service which expressly marks the feudal subordination of Ahmednuggur to Edur. No respectable Rajpoot Chief of Marwar will deny the fact of such subordination. It follows, therefore, I think, as a matter of course, that if it is admitted that Ahmednuggur is now a house without an heir, on the precedent of Nimaj, quoted by Colonel Sutherland, Ahmednuggur ought now to revert to Edur, the parent State, and not to Jodhpoor, for although, as is justly remarked† by Captain Lang, "when might so frequently constitutes right, as it has done in these Rajpoot States, precedents may be found for most things, yet in theory the rule will be generally admitted throughout Rajwara, that an *Estate or appanage of an Estate lapsing for want of heirs, reverts to the Principality or Estate by which it was last bestowed;*" and the few cases which have occurred within his knowledge in Guzerat and Katteewar have, like the Nimaj case, been settled on this principle, the decision invariably depending on "whether the property had been assigned direct from the principal State, or been derived from a former appanage or Puta of that Estate."

133. The precedents I have cited from Colonel Tod's "Annals of Rajasthan"‡ likewise support the present claim of Edur to the reversion of

* Vide Mr. Græathed's letter dated the 24th October 1845. This gentleman, however, states, that Tukht Sing verbally assured him "that his aid was only afforded when the Chiefs were on good terms, and did not affect the equality of the two States." The fact of military service being rendered by Ahmednuggur to Edur being admitted, is sufficient; but, as has been observed by Captain Lang in his letter dated the 25th. April 1845, the facts brought to light in regard to the alleged adoption of Tukht Sing's son, destroy the credit which might otherwise be due to the mere assertion of Tukht Sing and his advisers, when their own interests are involved.

† Letter dated the 20th June 1845.

‡ Vide paras. 30, 31, and 32 of this Minute.

Ahmednuggur. At the commencement of the present dispute, moreover, Colonel Sutherland himself recorded* an opinion in favour of Edur. "The question relating to the disposal of Ahmednuggur (he observes) will, of course, rest with the Bombay Government, should it be considered that any change in its relative position to us and to Edur becomes necessary in consequence of Tuhant Sing's election to the Sovereignty of Marwar, he having offspring, or I conclude collateral heirs, who according to Rajpoot usage may succeed to him in Ahmednuggur." Then follows a passage I have already quoted in para. 83 of this Minute, followed by the admission "that the more usual course however would be, if Ahmednuggur be an offshoot from Edur, for the possession to revert to the parent house, if it should now be considered to have fallen into the position of a house without an heir. This should be considered by Government, and, if its decision is in conformity with Rajpoot usage, neither party will have a right to complain, or if it does do so, it will not carry along with it the sympathy of the Rajpoot world."

134. Supported, therefore, as the claim of Edur is, by the decided opinions recorded by the late Colonel Tod and Captain Lang, as well as by that (though expressed in more qualified terms) by Colonel Sutherland, I might perhaps, without risk to the Raja, rely on their testimony alone for a decision being passed in his favour. I shall, nevertheless, produce some further testimony I have discovered in its support.

135. In a former part of my Minute, reference† has been made to the dispute which occurred in 1823 between Edur and Ahmednuggur, respecting the reversion to the Bayer estate on the death of the Chief without male issue. On that occasion the late Colonel Spiers, then Political Agent in Méwar, was requested to obtain the opinions of the principal States of Rajwara on the point at issue. These opinions are, of course, the more trustworthy from having been obtained in a case totally unconnected with the present dispute. Those of Oodepoor and Purtapgur (the only Durbars who appear to have answered the reference) entirely corroborate the principle for which Captain Lang contends in the present instance. Oodepoor replies: "The custom of Rajwara is, that the Chief of the family should provide from his own property for the younger members. If the younger have no heir, the provision reverts to the Chief. If there be a daughter, the Chief shall provide for her marriage, but she cannot dispute. Jowan Sing of Edur is the Chief, and Ahmednuggur, Morasa, and Bayer are his brothers. The state of things is, therefore, thus: Ahmednuggur and Edur are brothers, holding each a share. When the division took place between the two, if Morasa and Bayer appertained to Edur, they

* Letter to the Government of India, dated 29th October 1843.

† Vide paras. 20 and 21.

should be so now; if to Ahmednuggur, they should so remain. Bayer or Morani belong to that party to whom they then belonged, and to which they did service, but if afterwards, in consequence of disputes, they may have seceded from one party to the other, and thus terminated the dispute, or if the Gaekwar or British Government may have decided and attached them to one Zilla, then so it must remain. But if they always remained as first settled, and the dispute concerning them was never decided, then Edur has the right to claim them." The Purtaapur State replies: "It is thus the custom in Rajwara. The Chief of Edur is the head of that Raj. To a younger branch of that family the estate of Bayer was assigned. To that branch there is no heir; therefore the estate again becomes the property of the Chief of Edur. No one else has any claim on it, this is the custom." Stronger opinions than these could not be expressed in favour of the Edur claim; substitute Ahmednuggur for Bayer, and the cases are exactly parallel.

136. Another precedent, or that of the Raos of Pola, is also cited* by Captain Lang in support of the Edur claim. "They are the descendants of the Rathore family, who possessed Edur before it was conquered by the present dynasty. For the last two or three generations the Raos of Pola have succeeded to that Chiefship from the small *Thukut* of Veerahur in the Edur Talooka, and when, in 1842, the present Rao succeeded, although he had four sons, Veerahur and its dependant villages devolved, according to custom, to his brother. The Raos of Pola are now subordinate to Edur, though their dependence is merely nominal. They have dwindled down into insignificance, most of their villages consisting merely of Bheel huts; but nevertheless they cling with all the pride of a Rajpoot to their ancient feelings and customs, and are regarded with the greatest respect by the Bhomera Rajpoots of the province. Their poverty might form an excuse for the retention of the Veerahur *Thukut* in addition to the Chiefship of Pola, if it were not opposed to all their notions of right and wrong." The facts, as stated by Captain Lang, are not denied by Tukht Sing, who, however, in one of his *Khurcetas*,† has made a

* Vide letter dated the 18th Decen ber 1843.

† Dated 6th October 1845, Appendix B to Mr Greathed's Report dated the 24th October 1845. The Maharaja observes, with respect to the house of Pola belonging to the Edurea Rathores subject to Edur, and the widow of that house adopting the possessor of Veerahur, who, notwithstanding he had issue, surrendered his patrimony to his brother on becoming the Lord of Pola: "Admitting the facts to be rightly stated, the case is not in point; for the owner of Pola is a dependant and subject of the Edur State. This cannot affect me. A person may for some reason or another choose to give away or abandon his house and chattels. He is at liberty to do so, and this may be the caprice of the Lord of Pola, but forbend that all Rajasthan and other places should be guided by his example! That only can be considered a precedent which is universally adopted to put a stop to strife and dispute. In my opinion and

very feeble attempt to explain them away. On this precedent, which appears to me to be so much in point, Mr. Greathed merely remarks, that he is not aware whether the Pola family maintain the same observances of the laws of Rajasthan. They are the representatives of the Edureea Rathores, who were dispossessed by Anund Sing and his brother, and, according to Colonel Tod, are the descendants of Soning, the second son of Sheo Sing, who first led the Rathores from Kunouj into Marwar in the beginning of the 13th century. Leaving their insignificance out of the question, Mr. Greathed doubts whether the customs of the Pola family form as safe a standard for judgment as precedents* drawn from Rajasthan proper. From this opinion I dissent, for, as the Pola family belong to Guzerat, and as the present question is to be decided according to the customs of Guzerat and not according to those of Rajasthan, the precedent is exceedingly strong in favour of Edur.

137. If, however, the strong facts and striking precedents above noticed are deemed insufficient to establish the right of Edur to succeed to Ahmednuggur as a *lapse*, the Raja then falls back on his rights of inheritance, and claims it as next of kin on the removal of Tukht Sing and his family to Jodhpoor. A glance at the genealogical tables annexed to my Minute will shew that the claim in this shape cannot be resisted. All therefore that I deem necessary on this point, is to quote a few extracts from Captain Lang's correspondence on the subject. In the letter noted in the margin,† written before it could have been foreseen that Maun Sing's successor would be selected from Edur or Ahmednuggur, Captain Lang observed‡ that the two families

that of others, the Rao of Pola displayed an erroneous notion of right in inflicting an injury on the interests of his son."

* I confess I do not understand to what precedents Mr. Greathed refers, as I am aware of none having been produced in support of his view that have not either been disproved or shown to be inapplicable.

† Dated 29th March 1842.

‡ This opinion was recorded in his correspondence with Sir R. Arhuthnot, Collector of Ahmedabad, when resisting a claim preferred by the latter on behalf of Government to the Marwarree share of Morasa. On this occasion he observed, "There can be no doubt that the present Chief of Ahmednuggur has a better right to the Morasa succession than he would have to Edur failing the present infant Raja, (simply from the closer connection that formerly existed between the Chiefs of Ahmednuggur, Morasa, and Bayer, in conducting their affairs, having given the three Purganas more the character of one than three separate Chiefships); and as I imagine our Government would never dream of disputing the right of the Rajas of Edur and Ahmednuggur to succeed each other failing direct heirs to either, our claim to the Marwar share of Morasa cannot be maintained, unless the possession of one half in right of the Peshwa, authorised our appropriating the other half to the exclusion of collateral heirs, however near, of its former Chiefs, whose right is much more ancient than the Peshwa's. This can never be maintained, and was never thought of during the correspondence about Bayer twenty years ago, which if collateral heirs were excluded would lapse to us."

were so nearly related to each other, and their possessions so much intermixed, that any disputes regarding Edur succeeding to Ahmednuggur, and *vice versa*, on failure of direct heirs, would never have occurred, and in support of this view he remarked: "Government do not exclude even remote collateral heirs from succeeding to *Wanta* or other shares in Government villages enjoyed by their ancestors, provided they can prove heirship. On what principle, therefore, can we prevent the Chiefs of Edur and Ahmednuggur, who are second *cousins*, succeeding each other in their family possessions? Their right is more ancient and as well founded as our own." In his letter dated the 16th November 1843, Captain Lang observes: "It is evident that Colonel Sutherland is not aware how nearly connected the two families of Edur and Ahmednuggur are, and that after Maharaja Tukht Sing's own children, Maharaj Jowan Sing of Edur is his nearest heir. It is only about fifty years since Maharaj Seo Sing, who enjoyed the united Principality, died. He assigned Ahmednuggur a few years before his death as maintenance to his second son, and soon after his death disputes arose in the family and Ahmednuggur has since been held as a separate State. What Colonel Sutherland admits to be 'the usual course' should therefore be followed, namely, Ahmednuggur should revert to Edur."

138. There is one argument in favour of the Edur claim deducible from the conduct which has been pursued by Tukht Sing. If the Maharaja had not felt conscious that he would by the customs of his tribe be obliged to relinquish his paternal estate, would he have involved himself in the fraudulent transaction of his son's alleged adoption; or would he have misrepresented his real position at Ahmednuggur at the period of his elevation to the throne of Marwar? I think not; for these discreditable proceedings cannot otherwise be accounted for. On this subject Captain Lang remarks,* "It is evident, indeed, from Tukht Sing's ante-dating the adoption of his son Jeswunt Sing two full years, and his replies to the queries, so completely at variance with those of the other Durbars and with the provisions of the Shasters on the subject of adoption, that he must himself be well aware of the invalidity of his claim if examined on its own merits. This deception and that of denying that he himself had ever been Raja of Ahmednuggur, was at first unknown to Captain Lang, and was so exceedingly shameless that it could not be suspected."

139. On all the grounds above stated, I am of opinion that the claim of Edur to the reversion of Ahmednuggur, both as a lapse and in right of inheritance,

* Letter dated the 20th June 1845. In another letter he observes, "I much regret that the Maharaja should have condescended to this act of deception, which must be regarded as a strong proof of the untenable nature of his claim to retain Ahmednuggur for his son, if examined and decided on its own merits alone."

has been satisfactorily established. While on the one hand it would be a great hardship on Edur to connect Ahmednuggur with Jodhpoor from which it has always been distinct, it would, I conceive, on the other hand, be no hardship on Tukht Sing to require him to relinquish Ahmednuggur, the retention of which is inadmissible in consequence of the high dignity he has attained. In considering this question, moreover, the fact of his having acquired that dignity in defiance of law and custom, and in supersession of the senior member of the family, ought not to escape attention. I therefore concur with Captain Lang, that "in justice to the Chief of Edur, who has already been so unfairly dealt with in the Jodhpoor succession question, the British Government is bound to restore Ahmednuggur and its dependencies to the parent State, and to require Tukht Sing to remove his family to Jodhpoor, at the same time making liberal assignments in land or money for the support of his late brother's widows, and of any of the other ladies of the family who may, according to Marwarree etiquette, be obliged to remain in Guzerat. In conformity also with the same officer's suggestion,* I would embrace the opportunity of increasing to a moderate extent the inadequate patrimony at present enjoyed by the "Soor" or younger branch of the Edur family, the Political Agent being directed to report to what extent he is of opinion it should be augmented.

140. Before I conclude, it will not be considered irrelevant if I offer a few remarks on the policy of this important question. The Political authorities in Guzerat have strongly insisted that this is altogether in favour of the restoration of Ahmednuggur to the parent State, and that great evils are to be apprehended if it is allowed to remain in Tukht Sing's possession. The Political authorities in Marwar, on the other hand, seem to consider it to be, as far as the general interests of the Empire are concerned, a perfect matter of indifference whether the Chiefship reverts to Edur or remains with Tukht Sing.

141. The following extracts from Captain Lang's Reports will best explain his view on the subject:—

† "As the families have been on bad terms, and nothing can exceed the rancorous feelings which the supersession of the Edur Chief in the Jodhpoor succession has now caused between them, there can be no doubt of the expediency of requiring Tukht Sing to relinquish for himself and family all claim upon Ahmednuggur, as, with the great influence he would possess as Maharaja of Jodhpoor, and means of gaining over the Edur Sirdars and others to the interests of his own son if one of them should be left in possession of Ahmednuggur, or at all events of embroiling them with their own Chief, I greatly fear we should only have to wait for the Maharaja of Edur becoming

* Vide letter dated the 20th October 1843.

† Letter dated the 20th October 1843.

of age and the attachment being removed, for the renewal of the system of internal rebellion from which the Malhee Kanta suffered so long and so constantly during the life-time of the late Maharaja Gumbheer Sing."

* "Any attempt of Tukht Sing to retain Ahmednuggur himself, or to bestow it on some other member of his family, would be a fertile source of immediate disturbance, and tend eventually to reduce Edur to the state of anarchy and misrule from which it has only within the last few years recovered."

† "All the Edur Putavuts complain strongly of the injustice which has been done to their young Chief, in his supersession by Tukht Sing in the Jodhpoor succession. They also said they would be bound in honour to espouse their young Chief's cause." Captain Lang succeeded in reconciling them to what was unavoidable, but Ujun Sing, 'one of the most sensible and best disposed of the Edur Sirdars, plainly stated, that if Ahmednuggur is likewise left in that family, none of the Edur Putavuts will feel themselves safe in the continued enjoyment of their patrimonies,' and so great is the excitement on this question, that it has only been by promising to visit Edur soon, that the Political Agent could persuade the Putavuts who had repaired to Sadra (his head quarters) to return to Edur.

‡ "There can be but one opinion that sound policy calls still more loudly for the measure. The continued tranquillity of the Mahee Kanta for years to come, will mainly depend on Ahmednuggur being kept as independent of Marwar influence as it has heretofore been."

§ "The authority of Edur over its Putavuts will be weakened. If the claim of Edur is disallowed, I expect a renewal of the disturbances with the Putavuts, formerly so injurious to the province; as it is, the Chiefs look up to the Maharaj of Jodhpoor as a powerful Chief, from whom they may expect protection and assistance in time of need. On the recent occasion of the Raja's marriage at Satoomba, several of the most influential Sirdars did not accompany him, for reasons satisfactory to me, but which the Ranee attributed to a growing indifference to her son's interests. The Ranee declines to employ any of the Sirdars about the young Chief, fearing treachery. Some of the relations of the poorer Chiefs have obtained employment at Jodhpoor, which creates jealousy and ill-will, and with such doubts and suspicions instilled into his mind from day to day, nothing, I fear, that we can do, if the Jodhpoor connection with this province continues, will prevent his getting into

* Letter to Colonel Sutherland, dated the 20th October 1843. Vide also Captain Lang's letter to Government on the same subject, dated the 28th October 1843.

† Letter to Government, dated the 1st November 1843.

‡ Letter to the Resident at Baroda, dated the 8th November 1843.

§ Letter dated the 20th June 1845, para. 22.

difficulties with his Sirdars as soon as he is grown up and receives back the management of his country into his own hands."

On another occasion* Captain Lang reported, that when in November and December 1845 he was on a visit at Ahmednuggur, although the authorities acting on Tukht Sing's behalf were apparently willing enough to comply with his wishes, they nevertheless did not conceal that they were not empowered to settle disputes of any consequence without a previous reference to Jodhpoor, to which place they had a regular dawk laid. He was further informed that a Muckranee Jemadar and some of the Seebundy stationed at Ahmednuggur belonged to the Jodhpoor establishment. When all the Sirdar Putavuts were assembled at Edur in 1845, and were reported to be about to create disturbances, it was ascertained that a note had been addressed to them by the Ahmednuggur Durbar, but as it had been destroyed, it could not be proved whether its purport was intended to foment disaffection. Captain Lang points out the difference in the weight attaching to such a communication proceeding from Ahmednuggur on its former footing in regard to Edur, to what it must now have, as emanating from the family of the Sovereign of Marwar, and repeats his opinion, that if Ahmednuggur is permitted to remain connected with Jodhpoor, it will be found altogether impossible to preserve the tranquillity of the Mahee Kanta after the young Chief comes of age, if so long.

Captain Wallace, the present Political Agent in the Mahee Kanta, also remarks :† " My predecessor appears to have been strongly of opinion that the retention of Ahmednuggur as a dependency of Jodhpoor would be detrimental to the interests of the Mahee Kanta, and for the following, among other reasons, I am inclined to agree with him : 1st, the intermingling of the Ahmednuggur possessions with the contiguous British districts, and the joint partnership of the Raja and the Company in one or two Talookas, produces numerous references, which are more readily and conveniently arranged by a Political Agent on the spot, than if that Political Agent were residing at Jodhpoor, and the same applies to the other surrounding possessions of other powers; 2nd, the feelings of hereditary animosity between the Edur and Ahmednuggur families, which would be pretty sure to break out into a flame without that constant check which a resident Political authority ensures. Even already the influence of Jodhpoor has had the effect of rendering the transaction of ordinary business with Ahmednuggur more difficult, and it has been most improperly exercised in what I must call tampering with one of the Putavuts of the Edur State. This has given rise to a long correspondence, and notwithstanding

* Letter dated the 25th April 1845. The events alluded to in this para. were reported to the Governor General under dates the 27th October and 8th November 1845.

† Letter dated the 30th November 1846, para. 8.

the assertions of the Maharaja, the Thakoor Ajeet Sing of Mehadasun is still, for aught I know, an accepted guest at the Durbar of Tukht Sing. On this subject, I beg to annex extract* of a letter from my Assistant, which will, I trust, satisfy the Honorable the Governor in Council, that the representations made from this Agency were fully supported by the facts, and that the apprehensions entertained by my predecessor, of the interference of Tukht Sing with the affairs of this province, were entirely consonant with the event."

In reference to the event referred to by Captain Wallace, Captain Lang, in his final Report, dated the 22nd April 1847, observes: "The departure of one of the Edur Putavuts, the Thakoor of Mehadasun, to Jodhpoor, since I left the Mahee Kanta, in defiance of the wishes and remonstrances of the Edur authorities, shows that I was not wrong in my opinion, that good policy as well as justice requires the removal of all Jodhpoor influence from the Mahee Kanta, if we wish to preserve that province in peace and prosperity; and I can only in conclusion express my regret, that in this view of the subject likewise, I should feel bound to differ so widely in opinion with an officer of Colonel Sutherland's experience and ability in such matters."

The Board will recollect the dissatisfaction experienced by the Edur authorities with the proceedings of the Thakoor of Mehadasun, so strongly evinced in their desire to attach his Puta, as the penalty of his deviating from his allegiance to the Edur Durbar, by proceeding in opposition to its orders to Jodhpoor. For further particulars, I would refer to the correspondence

* Captain Keily writes as follows: "I beg to inform you that Desae Jugjeewun, the sole manager of Ahmednuggur, waited on me at the Samlajee Fair, and in the course of conversation, which I took care should not excite suspicion, he informed me that Ajeet Sing applied for permission to proceed to Jodhpoor in February last, and sent the letter through the Ahmednuggur dawk; that an answer was received from His Highness about a fortnight afterwards, together with one from Gumbheer Sing, a person well known to Mr. Greathead I believe, and that these letters he (the Desae) had sent to the Mehadasun Thakoor. The Desae also asserted that he knew from his own letters the purport of the one from His Highness to Thakoor Ajeet Sing, which was to desire him to postpone his visit till after the rains, owing to some family causes, when he promised to try and better his condition; but that Ajeet Sing being impatient and pressed by his creditors, went before instead of after the time prescribed. The Desae also admitted that Tukht Sing wished to bestow a Puta of 10,000 or 12,000 rupees on Ajeet Sing, but that he experienced some difficulty from the nobles of his Court, who were averse to his alienating the crown lands to foreigners, and subsequently the Supreme Government interdicting him from entertaining the Putavuts of the Edur State in his employ, had put a stop to his intentions. He further stated, that during the time the Thakoor has remained at Jodhpoor, he and his followers have been maintained at the expense of the Maharaja, and that in Seerpao and other presents the Thakoor has received about Rs. 10,000."

between this Government and the Governor General of India, noticed in the foot note.*

142. I do not think that the objections thus strongly urged against the policy of allowing the Maharaja of Jodhpoor to retain Ahmednuggur, have been satisfactorily answered by the Political authorities in Marwar. The Maharaja has himself observed,† “that he never requested that Ahmednuggur should be attached to Jodhpoor: as it now is, so let it remain: so why should the well-being of the Mahee Kanta be disturbed?” Mr. Greathed makes only one allusion to the subject, to the effect‡ that the arrangement proposed by Tukht Sing. (namely transferring Ahmednuggur to his younger son) will secure Captain Lang’s object, or the independence of the Mahee Kanta of Marwar; or that if this is doubted, the Government of India can issue any orders it may think necessary, for His Highness is fully sensible under any circumstances of tenure it must remain subservient to the authorities in the Mahee Kanta. Colonel Sutherland does not apprehend§ any evil consequences to the well-being of the Mahee Kanta from a son of the Sovereign of Marwar being in possession of Ahmednuggur, but would rather look to good than evil consequences from any interest he may take in the inferior Chiefship. Even should it become a dependency on Jodhpoor, he does not see why it should not be governed, under our supremacy, as harmoniously as if it were a dependency of Edur. “The Political authorities in the Mahee Kanta need hardly apprehend any diminution in their importance from being to this extent connected with Marwar, or with the Political authorities in Rajpootana.”

143. With reference to some remarks formerly made|| by this Government on the policy of the question, it was informed¶ that the Government of India has always entertained the desire to do justice to all parties in this case, without reference to any other inducement to adjudicate justly between the parties; and I quite concur in the sentiment, that cases like the present should be determined upon “that eternal principle of justice, whose voice (to use the beautiful and expressive language of Hooker) is in the harmony of the world, whose seat is in the bosom of God.” I may therefore, after the remark of the Supreme Authority in India, be blamed for again alluding to the public policy of the question at issue, by which I mean that policy which seems best calculated to secure the peace and prosperity of the country in which this dispute

* Letters to Mr. Secretary Currie, dated the 24th July, 28th July, and 24th November 1846, and from that gentleman, dated the 21st August, 18th September, and 1st October 1846.

† Vide enclosure to Mr. Greathed’s letter, dated the 6th May 1846.

‡ Letter dated the 24th October 1845.

§ Vide letters to the Government of India, dated the 16th May and 10th June 1846.

|| Letter to the Government of India, dated the 26th September 1845.

¶ Mr. Secretary Currie’s letter in reply thereto, dated the 27th January 1846.

has arisen. I beg therefore to explain, that although I would never advocate a departure from the strict principles of justice on grounds merely of political expediency, I cannot but feel a satisfaction, in a case like the present, when, as I conceive, justice and policy both recommend the arrangement, which, after the most patient research and consideration, I have proposed; in other words, when what strict justice dictates as proper is likewise consistent with sound-policy. Captain Lang's opinions are supported by facts, whilst those of Colonel Sutherland and Mr. Greathed are purely theoretical, and already contradicted by events which have actually occurred in the Mahee Kanta subsequent to Tukht Sing's accession to the Marwar Sovereignty. Captain Lang, moreover, has not cited all the facts which support his view of the case. In para. 13 of this Minute I have alluded to a junior member of the Soor branch of the Edur family having, contrary to the allegiance he owes to Edur, sought service with the Ahmednuggur Durbar, and having in consequence incurred the displeasure of his Suzerain, the Raja of Edur. The case of Ajeet Sing, the Thakoor of Mehadasun, quoted by Captain Lang, is another of the same kind, and if these things have happened whilst the dispute is pending, what may we not expect on the supposition that it is to be determined in Tukht Sing's favour? From my local experience, moreover, of the Mahee Kanta, I am satisfied that the evils apprehended by Captain Lang are not purely those of imagination. I have a vivid recollection of the anarchy and confusion which prevailed in that province about the period I entered the Service, or 28 years ago. Year after year have I witnessed large bodies of troops dispatched into the Mahee Kanta to suppress the disorders which arose about the time the province was committed to our charge, and almost entirely to be attributed to the virulent disputes which then prevailed between Gumbheer Sing and his Putavuts. I cannot therefore but fear, that the introduction of any foreign influence or interference with its affairs, will inevitably lead to a renewal of these evils, and I rejoice to think, that without any deviation from strict justice, the Government of India has it in its power to exclude this influence. But it is not alone in Guzerat I apprehend evil. Tukht Sing, in the course he wishes to adopt, is, I think, nourishing a serpent in his own bosom. He cannot transfer Ahmednuggur to his second or third sons, *born subsequent to his introduction into another family*. He has proposed this from a very natural desire to avoid so great an injustice* towards his eldest son as excluding him from the succession to the Jodhpoor throne. But he *must* be excluded if he remains at Ahmednuggur, and a fertile source of dissension will be thus created in his own family, and not unlikely a contested succession to the throne of Marwar on his death.

* I have enlarged on this topic in paras. 115 to 118 of this Minute.

144. For the reasons I have assigned, I entirely concur therefore in the opinion which was long since recorded by the Government of the Right Honorable Sir George Arthur, that on grounds of justice, equity, and policy, Ahmednuggur and its dependencies should now revert to Edur, and that these two Principalities should again, as they did previous to A. D. 1784, form one State, under the Raja of Edur. With reference, however, to the great length to which my remarks have been extended, I will, in conclusion, recapitulate the principal facts on which my opinion is based.

Paras. 5, 6 of this Minute. I.—That although of the same clan, and descended from one common ancestor, Jodhpoor and Edur have always been separate and distinct States, entirely independent of each other.

Para. 7, and Note thereto. II.—That Edur was formerly governed by its own Chiefs, designated the “Raos of Pola,” who were however conquered by, or were at all events dependant on, and paid tribute to the Kings of Guzerat, and afterwards on the Emperors of Delhi when Guzerat was annexed to the Empire and governed by a Soobhedar or Viceroy.

Paras. 7, 9. III.—That the present State of Edur was founded about 120 years ago by two brothers of the then Sovereign of Marwar, who, after a severe contest with the “Raos,” ejected them and subdued their country.

Para. 7. IV.—That the Edur State formerly consisted of seven districts, namely Edur, Ahmednuggur, Morasa, Bayer, Hursol, Purantej, and Veezapoor, the two last of which have long since been severed from it.

Para. 11. V.—That about 70 years ago Sheo Sing, Raja of Edur, assigned Ahmednuggur to his second son, Sugram Sing, as a provision for his support.

Paras. 11, 14—23. VI.—That on Sheo Sing's death and during the minority of his grandson, Ahmednuggur became dismembered from Edur, and although its Chief continued to perform military service to Edur up to a very late period, it may in all other respects be regarded as practically independent of Edur.

Paras. 12—23. VII.—That with the aid of Ahmednuggur, and under the same favourable circumstances for aggression, Morasa and Bayer were severed from Edur, the former having been extorted by Zalim Sing and the latter by Ameer Sing, both sons of Shep Sing, as their maintenance.

Paras. 12—23.

VIII.—That the Chiefs of Ahmednuggur, Morasa, and Bayer have usually been on bad terms with and have therefore by community of interests been induced to make common cause against Edur, the parent State, and by these means their usurpations were confirmed.

Para. 21.

IX.—That Morasa and Bayer, therefore, also practically established their independence of Edur, but both these lines having become extinct, Edur has perseveringly claimed them as reversions to the parent State.

Paras. 15—23.

X.—That on the death of Zalim Sing of Morasa, his widow was allowed by the Gaekwar Government to adopt a brother of the Chief of Ahmednuggur as her son, in defiance of the strong remonstrances of the Raja of Edur.

Paras. 16—23.

XI.—That on the death of this adopted son, without issue, Morasa was again claimed by Edur, but became united with Ahmednuggur.

Paras. 20, 21.

XII.—That in A. D. 1823, the Bayer line becoming also extinct, the State was claimed both by Edur and Ahmednuggur.

Para. 19.

XIII.—That although Edur and its several branches are independent of each other, they became many years ago, on the decline of the Mogul Empire, subordinate to and tributary to the Murathas.

Para. 18.

XIV.—That at the present time, Edur and Ahmednuggur are tributary to the Gaekwar Government, and Morasa and Bayer to the British Government, as succeeding by conquest to the rights of the Peshwa—a very important fact, which in the discussion of this question has been entirely overlooked by the Political authorities in Marwar.

Paras. 20, 21.

XV.—That the dispute between Edur and Ahmednuggur for the reversion of Morasa and Bayer, has now merged in that for the reversion of Ahmednuggur.

Paras. 25—29.

XVI.—That on the death of Maun Sing, Maharaja of Jodhpoor, in September 1843, Jowan Sing, the present Chief of Edur, would, according to the law and custom of Guzerat, have become, as nearest of kin, his successor.

Paras. 26, 27, 28, 31, 34.

XVII.—That his claim to succeed to the Sovereignty of Marwar was frequently recognized prior to Maun Sing's demise by Colonel Tod and Colonel Sutherland, Agents to the Governor General in Rajpootana, and by the Government of India.

Paras. 30, 31.

XVIII.—That in Rajasthan, when a Sovereign or Chief dies without an heir, the Sirdars of the State elect, and the widows adopt his successor, that member of the family being selected in *whom propinquity and merit are united*.

Paras. 30, 31, 33, 39.

XIX.—That to render the *election* valid, adoption must follow.

Paras. 35, 38.

XX.—That in less than two months after Maun Sing's death, Tukht Sing, the Chief of Ahmednuggur, and representative of a younger branch of the Edur family, was elected and adopted Sovereign of Marwar, in supersession of Jowan Sing, the Chief of Edur, and representative of the senior branch of the family.

Para. 37.

XXI.—That simultaneously with Tukht Sing's election, his then only son, Jeswunt Sing, was invited to accompany him, as heir apparent to the throne of Jodhpoor.

Paras. 36, 37, Notes to 40 and 67, 115.

XXII.—That according to the custom of Rajasthan, the right of appeal existed to the British, as the paramount Government of India, against Tukht Sing's election. That the Ranee of Edur exercised this right, and strongly remonstrated against the election. Her appeal, however, was not attended to, but Tukht Sing's election was confirmed by the Government of India.

Para. 38.

XXIII.—That Tukht Sing's election is easily accounted for by the different circumstances in which the candidates were placed, he being an active, intelligent young man of twenty-four years of age, competent to secure his own interests; whereas his rival is a minor, under the guardianship of the British Government, relying with confidence that his interests would be carefully protected.

Paras. 29—33, 39, 39A.

XXIV.—That although I imagine the arrangement which placed Tukht Sing on the throne of Marwar must be held to be irrevocable, his election and adoption was contrary to the customs of Rajasthan, and still more so to Hindu law.

Para. 40.

XXV.—That Colonel Sutherland has very correctly declared that Tukht Sing "was too old to undergo the rite of adoption," and to relieve himself from the difficulty, unmindful of his previous reports to the contrary, has declared that Tukht Sing was only elected and not adopted, which, if admitted, would render his election null and void.

Para. 42.

XXVI.—That in regard to the disposal of Ahmednuggur and its dependencies, "the opinions and usages of Guzerat should, as directed by the Honorable Court of Directors, be constituted the standard of judgment," and not, as is desired by Tukht Sing, those of Rajasthan.

Para. 44.

XXVII.—That on Tukht Sing's election in October 1843, the Bombay Government recorded an opinion in favour of the Raja of Edur's right to succeed to this Chiefship, and, conformably to custom, placed Ahmednuggur under attachment.

Ibid.

XXVIII.—That this attachment was removed by order of the Government of India, and instructions issued for the discontinuance of further correspondence on the subject.

Para. 45.

XXIX.—Under these instructions the discussion on the part of the Bombay Government ceased for fifteen months, when it was re-opened by the Government of India, with an intimation that its orders had been misapprehended.

Paras. 46, 47.

XXX.—That this Government were now for the first time informed that Tukht Sing had represented to the Authorities in Marwar, that at the time of his transfer to Jodhpoor, he was not *de jure* Chief of Ahmednuggur, but merely acting as Regent on the part of his infant son, Jeswunt Sing.

Paras. 48, 49.

XXXI.—That in support of this statement Tukht Sing avers that his son was adopted in November 1841, by the widow of his brother Prithee Sing, on the death of her own son Bulwunt Sing, born subsequent to her husband's demise.

Paras. 49—55.

XXXII.—That this adoption is denied by Captain Lang, the Political Agent in the Mahee Kanta, who asserts that no adoption was made until the 19th October 1843, the day previous to Tukht Sing's departure for Jodhpoor.

Paras. 56—70, 71.

XXXIII.—That on a careful review of all the circumstances of the case, it appears that the alleged adoption is fraudulent and fictitious, that the right of adoption did not exist, but that admitting the reverse, the manner in which it was effected rendered it altogether invalid.

Paras. 54—56.

Paras. 57, 58.

Paras. 59, 60.

Paras. 49—51, 61.

Paras. 62, 63.

Paras. 64, 64A, 65.

XXXIV.—That the fraudulent character of the adoption is proved, 1st, by internal evidence afforded by the deed itself, and by the circumstance of its having been ante-dated two years; 2nd, by the admission of some of the attesting witnesses, and the proved falsity of the testimony of other witnesses; 3rd, by the fact that the adoption was unknown to our Political Agent until October 1843; 4th, by Tukht Sing having concealed the event on an occasion when his interests essentially required that he should have declared it; 5th, by Tukht Sing having afforded three if not four different versions of the circumstances under which

Para. 66. the adoption occurred; 6th, by the fact that Prithee Sing's widow, after the death of her own son, did not possess the right to adopt, but admitting the existence of such right, Tukht Sing's son was ineligible for adoption.

Paras. 67, 68. XXXV.—That admitting the adoption was in all other respects valid and unobjectionable, it is proved by documents produced by Tukht Sing himself, to be null and void; because, in conformity with established usage, it was never reported to, or confirmed by the Gaekwar and British Governments as Lords paramount.

XXXVI.—That it follows as a necessary consequence, that if the adoption was fraudulent, Tukht Sing was guilty of a further deception in representing to the Political authorities in Marwar, that he was not Chief of Ahmednuggur when he was removed to Jodhpoor.

Paras. 46, 47, 72—75. XXXVII.—That it is clearly proved that he was both *de facto* and *de jure* Chief when that event occurred, and had been so for two years previous to his elevation to the Marwar throne.

Paras. 71, 77, 138. XXXVIII.—That the fraudulent transaction in regard to the adoption, and the deception attempted in regard to his own position at Ahmednuggur when he was elected Sovereign of Marwar, were resorted to by Tukht Sing to enable him to retain Ahmednuggur in his own family, since it was otherwise forfeited by his adoption into Maun Sing's family.

Paras. 77—92. XXXIX.—That Tukht Sing cannot retain Ahmednuggur in his own right, the same having been clearly forfeited by the customs of Rajasthan and Guzerat, and by the Hindu law of adoption.

Paras. 92—99. XL.—That by the custom of Rajasthan and Hindu law, Ahmednuggur cannot be retained by Tukht Sing in his family, in virtue of his eldest son, Jeswunt Sing's right of inheritance thereto.

Paras. 77—92, 100. XLI.—That neither can it be retained in virtue of his eldest son's alleged adoption by Prithee Sing's widow, which has been proved to have been a fraudulent transaction.

Paras. 101, 102. XLII.—That it cannot be secured, as Colonel Sutherland states, in the family by any other adoption.

Paras. 103—106. XLIII.—That it would be exceedingly unjust and impolitic to decline, on behalf of Tukht Sing's eldest son, the invitation that he should become heir apparent, since the effect of such refusal would be to exclude him from the succession to the Sovereignty of Marwar.

Para. 107.

XLIV.—That Tukht Sing is fully sensible of the injustice which his firstborn would thus suffer, and with the view of providing against it, has proposed that one of his younger sons, *born subsequent to his arrival at Jodhpoor, should be given in exchange in adoption to Prithee Sing's widow*, and in virtue of such adoption inherit the Chiefship of Ahmednuggur.

Paras. 108—113.

XLV.—That although this arrangement is advocated by the Political authorities in Marwar, it is wholly inadmissible, being supported neither by law, custom, nor precedent.

Paras. 114—117.

XLVI.—That the elective system which prevails in Rajasthan being unknown in Guzerat, cannot be resorted to, to supply the present vacancy in the Ahmednuggur Chiefship.

Para. 122.

XLVII.—That when the Jodhpoor succession question was pending, the Raja of Edur on the one hand, and the Raja of Ahmednuggur on the other, expected that the possessions of the successful candidate, in Guzerat, would devolve on the other.

Para. 128.

XLVIII.—That Ahmednuggur, in consequence of Tukht Sing's removal to Jodhpoor, is in the position "of a house without an heir."

Paras. 128—136.

XLIX.—That in consequence, this Chiefship, according to the customs of Rajasthan and Guzerat, reverts to Edur, the parent State.

Paras. 137—139.

L.—But should this be denied on the principles by which successions to Chiefships are regulated under this Presidency, it devolves to Edur by right of inheritance, the present Chief of Edur being, after Tukht Sing and his sons, nearest of kin.

Paras. 7, 8, 130, 131.

LI.—That Edur having always been separated from Marwar, the Jodhpoor State can have no claim to the reversion of Ahmednuggur.

Para. 139.

LII.—That in justice and equity to the Chief of Edur, Ahmednuggur and its dependencies ought to be re-annexed to that State, Tukht Sing being required to remove his family to Jodhpoor, and a suitable provision being assigned to the widows of the late Prithee Sing.

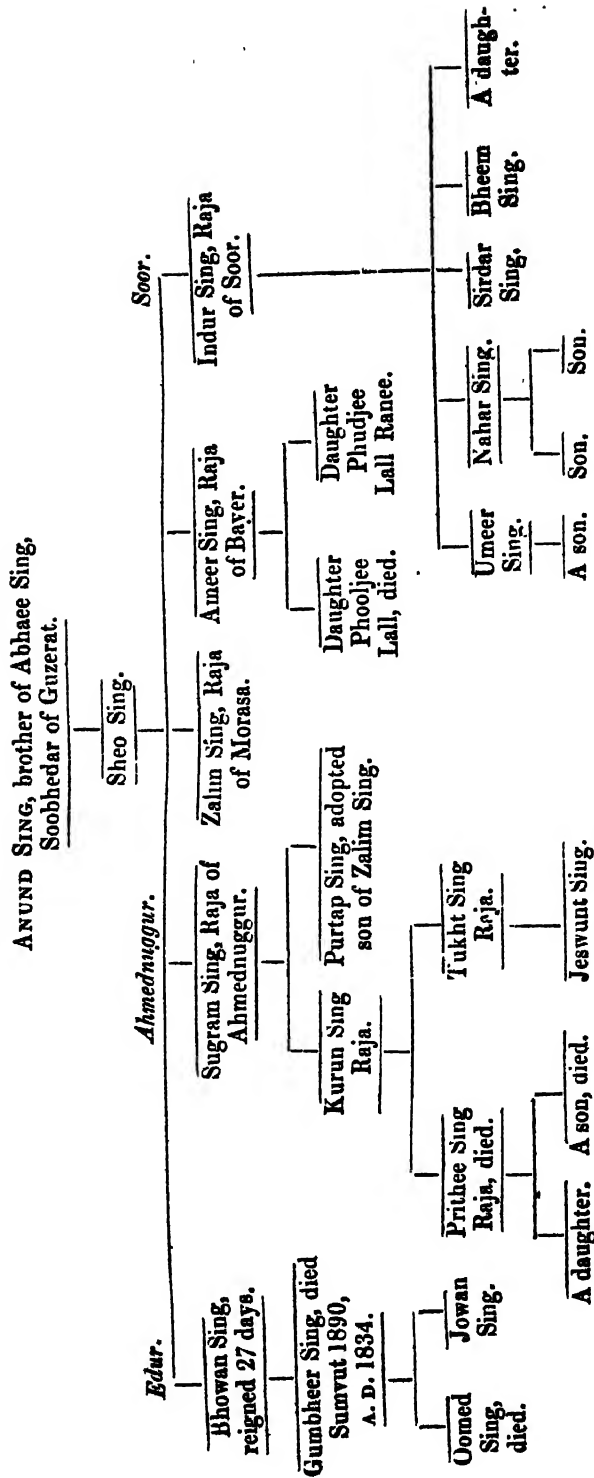
Paras. 140—144.

LIII.—And lastly, that this arrangement is recommended by public policy, as best calculated to ensure the peace and prosperity both of Guzerat and Rajasthan.

(Signed) J. P. WILLOUGHBY.

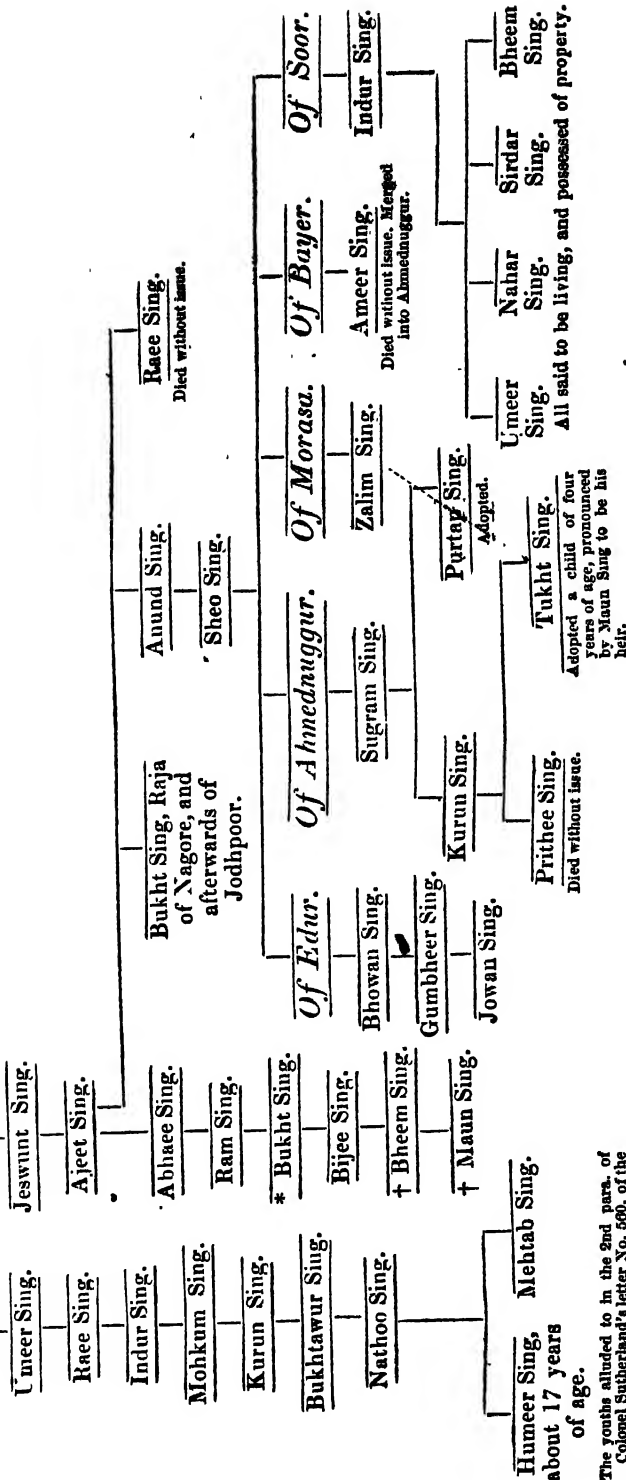
6th September 1847.

GENEALOGICAL TABLE OF THE FAMILIES OF EDUR, AHMEDNUGGUR, AND SOOR,
SHOWING THEIR DESCENT FROM JODHPUR (ALLUDED TO IN PARA. 4 OF THE FOREGOING
MINUTE).



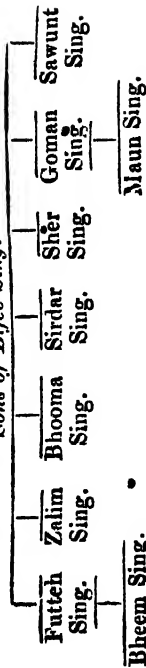
HOUSE OF JODHPUR.

MAHARAJA GEIJ SING.



The youths alluded to in the 2nd para. of Colonel Sutherland's letter No. 560, of the 4th of June 1843, to Mr. Secretary Thomas's address.

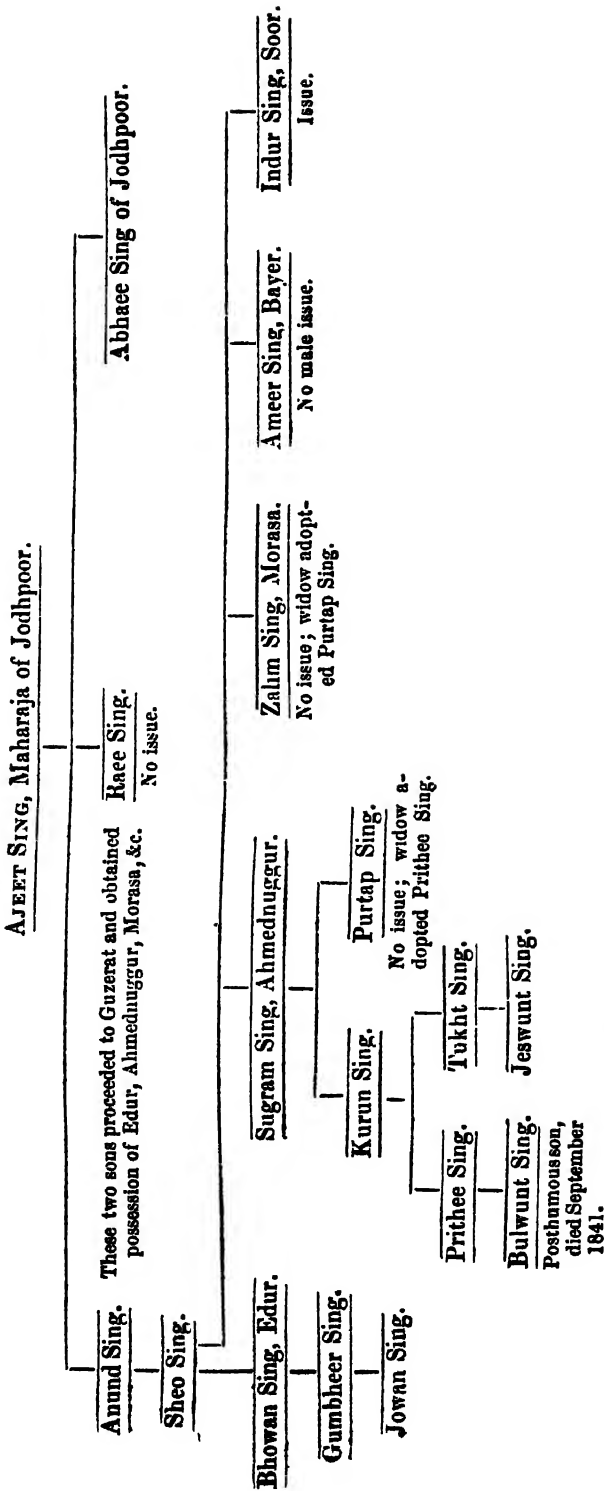
Sons of Bijee Sing.



(Signed) J. LUDLOW,
Political Agent.

- Ram Sing's uncle.
- † The grandsons of Bijee Sing.

GENEALOGICAL TABLE OF THE RATHORES SETTLED IN GUZERAT IN A. D. 1733.



NOTE.—Purtap Sing, son of Sugram Sing, was adopted by the widow of Zalim Sing of Morasa, in A. D. 1807. In 1816 Edur claimed the reversion. In 1819 Purtaa Sing was confirmed in possession. He died the same year. His widow adopted Prithee Sing, who, in 1836, on the death of his father, Kurun Sing, succeeded to the Ahmednuggur patrimony without question.

MINUTE BY THE HONORABLE SIR GEORGE CLERK, GOVERNOR OF BOMBAY, DATED THE 26TH SEPTEMBER 1847.

The care and perspicuity with which the preceding Minute by the Honorable Mr. Willoughby has been drawn up, leave little to say in support of my opinion in this case, which is in accordance with the conclusions at which he has arrived after much study and research.

An acquaintance formed with Chiefs and Thakoors during my service in Rajpootana, had led me to take an interest in the events of the last few years of Maun Sing's reign, and in those which followed the death of that imbecile Raja of Jodhpoor; and the impression on my mind has ever since been, that as to the latter, the adoption of an adult independent Chief of another Raj, himself having a son, in succession to the throne of Marwar, was a false measure. Did the Rajwara customs in such cases prescribe election only without adoption, the decision, although superseding a claim founded on nearer consanguinity, might have been less objectionable. But such is not the case. Adoption also is requisite in Marwar; and hence the Thakoors and Ranees being unanimous to elect the Ahmednuggur house, they ought to have adopted and so called to the throne the son of the Ahmednuggur Chief. The absurdity of the adoption which they did determine on, written as it was by the Ranees themselves, is well touched upon by Mr. Willoughby (para. 40); and Mr. Willoughby might have added that Colonel Sutherland, in using the term he did, was only following literally the expression of this country for adoption—a boy's adoption—the only adoption by women hitherto known.

It seems as if Tukht Sing, in cultivating the interests of his family through his agents at Jodhpoor, had become more grasping than he at first contemplated. Less ambition might have secured Marwar for his son, and have left him in his possession of Ahmednuggur. His advisers must have known, that one going forth to be adopted to a Chiefship is considered, in respect to inheritance and the performance of religious ceremonies, as no longer a member of or related to his natural family. But Tukht Sing becoming ambitious of the throne of Marwar for himself, and thereby standing in the way of the fair adoption and election of his son, thought to abandon his first Chiefship to that son, thus only in part fulfilling the injunctions of the electors, and to trust to Providence for the birth of another heir to succeed him in Marwar. This irregular procedure, and the juggle by which it was attempted to strengthen his son's claims to Ahmednuggur, through means of a tardy adoption of him by his brother Prithee Sing's widow, have created the false and anxious position

in which the family relations of Tukht Sing are now placed. He, however, succeeded in his main object, and he perhaps relied that success therein might not prove detrimental to the inheritance of his son, if adopted to his brother's Chiefship on his departure. But the fact that the son was at the same time elected heir apparent of Jodhpoor is, I think, a fatal objection to his claim. Should the circumstance be elsewhere denied, the evidence, as exhibited by Mr. Willoughby, seems to me to be perfectly clear, in proof that the election of the father as Sovereign of Jodhpoor and of the son as heir apparent, were one and the same act.

The hardship on the Edur Chiefship respecting the succession to the Jodhpoor Raj is, that it was doubtless owing to Edur being at the time under British management, and consequently the machinery of intrigue, bribery, and artful advocacy, as brought to bear in Palaces on such occasions deranged, that Ahmednuggur succeeded in throwing over Edur. This decision, however, being the result of election, however procured, in Rajwara, and moreover confirmed by the British Government, it is finally disposed of.

But with respect to the claim of Edur to the possession of Ahmednuggur, I regard it as just and conformable to the usages of the province. And it is the more incumbent that such usage should be allowed to be maintained in Guzerat, since the greatest latitude was given to the usages of Rajwara, greatly to the prejudice of Edur, in the decision of the Jodhpoor question.

Under any form of the original relations of the several houses concerned in this case, it would be as well if the paramount State could prevent a Chiefship, situated as Ahmednuggur is, territorially and politically, from being brought under the influence and authority of Jodhpoor. That such must be the consequence of allowing Tukht Sing's projects to take effect, that the Ahmednuggur State would be virtually absorbed in Marwar, no one who knows the Rathores, and reflects for a moment, can doubt. But the case being one as respects Ahmednuggur and Edur, of resumption by the latter of an appanage originally assigned to a younger brother, this course is, I think, recommended on the score of justice as well as expediency. There are various facts relating to this case that serve to establish the merits of it on both these grounds; but all of them have been so clearly, and at the same time as it seems to me, so fairly stated by Mr. Willoughby, that reference should be made to his Minute for the detail of their circumstances.

Raja Tukht Sing's attempt to foist back upon Guzerat a child of his, born since he was transplanted to the throne of Marwar, while kindred from a common ancestor are reigning near at hand, is, I conceive, too manifestly unconstitutional, and too much opposed to usage and propriety, to require that

pretensions, founded on such a contrivance, should be considered by the Authority on whom now rests the determination of the other question.

(Signed) GEORGE CLERK.

26th September 1847.

MINUTE BY THE HONORABLE MR. REID (WITHOUT DATE.)

I need merely record my assent in the conclusions at which Mr. Willoughby has arrived in his able and perspicuous Minute on this intricate question.

(Signed) L. R. REID.

FURTHER MINUTE BY THE HONORABLE MR. WILLOUGHBY,
DATED THE 28TH SEPTEMBER 1847.

I am much gratified to observe that the view I have taken of this important case is concurred in both by the Honorable the Governor and the Honorable Mr. Reid.

(Signed) J. P. WILLOUGHBY.

28th September 1847.

No. 264 of 1847.

POLITICAL DEPARTMENT.

From A. MALET, Esq.,

Chief Secretary to Government, Bombay,

To H. M. ELLIOT, Esq.,

Secretary to the Government of India,

with the Right Honorable the Governor General.

Dated 9th October 1847.

SIR,

I am directed by the Honorable the Governor in Council to acknowledge the receipt of Sir F. Currie's letters, dated the 27th January and 18th July 1846, Nos. 214 and 1556, calling for an exposition of the general views of this Government on the subject of the succession to the Chiefship of Ahmednuggur in Guzerat, the right to which is on the one hand contested by the Raja of Edur, and on the other by the present Maharaja of Marwar.

2. In reply, I am directed to transmit to you, for submission to the Right Honorable the Governor General of India, copies of two Reports upon this subject from Major Lang, late Political Agent in the Mahee Kanta, dated the 25th April 1846 and the 22nd April 1847, and also of a Report from Captain Wallace, the present Political Agent, dated the 30th November last.

3. I am further directed to transmit, for submission to the Right Honorable the Governor General, copies of the Minutes noted in the margin, containing the views of the Members of this Government upon this disputed succession, and to solicit the special attention of His Lordship to the Honorable Mr. Willoughby's Minute dated the 6th ultimo, which contains a summary of the facts of this case, accompanied by an historical sketch of the several parties whose interests are involved in the dispute, and the relation in which they stand to each other. This Minute also contains an exposition of Mr. Willoughby's sentiments on each of the points upon which the question at issue appears to depend. The conclusions at which Mr. Willoughby has arrived, as expressed in his Minute, and which are recapitulated briefly in his last paragraph, have been fully concurred in by the Honorable the Governor and the Honorable Mr. Reid.

1. Minute by the Honorable Mr. Willoughby, dated 5th November 1846.
2. Minute by ditto, dated 27th July 1847.
3. Minute by ditto, dated 6th September 1847.
4. Minute by the Honorable the Governor, dated 26th September 1847.
5. Minute by the Honorable Mr. Reid, (without date).
6. Minute by the Honorable Mr. Willoughby, dated 28th September 1847.

4. In forwarding the abovementioned Minutes, I am desired to state, for the information of His Lordship, that for the reasons assigned by the Honorable Mr. Willoughby, this Government is of opinion, that upon grounds of justice, equity, and policy, Ahmednuggur and its dependencies ought now to revert to the elder or Edur branch of the family, and that these two Principalities should, as they did previous to A. D. 1784, again form one State under the Raja of Edur; and that Maharaja Tukht Sing should be required to remove his eldest son, Jeswunt Sing, and the other members of his family, now at Ahmednuggur, immediately to Jodhpoor.

I have the honour to be, &c.

(Signed) A. MALET,
Chief Secretary.

Bombay Castle, 9th October 1847.

No. 971 of 1848.

From H. M. ELLIOT, Esq.,
Secretary to the Government of India,
To A. MALET, Esq.,
Chief Secretary to the Government of Bombay.

Dated Fort William, the 14th April 1848.

FOREIGN DEPARTMENT.

SIR,

I have the honour to acknowledge the receipt of your letter, dated 9th October last, No. 264, with its enclosures, relative to the question of succession to the Chiefship of Ahmednuggur.

2. The Governor General in Council having given his most attentive consideration to this question, which has been fully and elaborately examined and pronounced upon by Mr. Willoughby in the Council of Bombay, concurs in the opinion of the Bombay Government, "that Ahmednuggur and its dependencies ought now to revert to the elder or Edur branch of the family, and that these two Principalities should, as they did previous to A. D. 1784, again form one State, under the Raja of Edur; and that Maharaja Tukht Sing should be required to remove his eldest son, Jeswunt Sing, and the other members of his family, now at Ahmednuggur, immediately to Jodhpoor."

I have the honour to be, &c.

(Signed) H. M. ELLIOT,
Secretary to the Government of India.

Fort William, the 14th April 1848.

No. 1921 of 1848.

POLITICAL DEPARTMENT.

To Captain R. WALLACE,

Political Agent in the Mahee Kanta.

Sir,

With reference to your Report dated the 30th November 1846, No. 663, and to former correspondence on the subject of the succession to the Chiefship of Ahmednuggur, I am directed by the Honorable the Governor in Council to transmit, for your information and guidance, copy of a letter from the Secretary to the Government of India, dated the 14th ultimo, No. 971, communicating the concurrence of the Right Honorable the Governor General of India in Council in the opinion of this Government, "that Ahmednuggur and its dependencies ought now to revert to the elder or Edur branch of the family, and that these two Principalities should, as they did previous to A. D. 1784, again form one State, under the Raja of Edur; and that Maharaja Tukht Sing should be required to remove his eldest son, Jeswunt Sing, and the other members of his family, now at Ahmednuggur, immediately to Jodhpoor."

2. I am accordingly directed to request that you will place yourself in communication with Colonel Sutherland, the Governor General's Agent for the States of Rajpootana, for the purpose of giving immediate effect to the decision of the Government of India, and at the same time adopting such precautionary measures as you may deem expedient to prevent any disturbance of the public peace.

3. I am also directed to inform you, that liberal assignments in land or money should be made, from the revenues of the Ahmednuggur Talooka, for the support of the widows of the late Prithee Sing, and of any of the other ladies of the late Chief's family, who may, according to Marwaree etiquette, be compelled to remain in Guzerat.

4. As suggested in the 3rd para. of Major Lang's Report dated the 20th October 1843, No. 617, the Governor in Council further directs, that on the present occasion, the inadequate patrimony at present enjoyed by the "Soor" or younger branch of the Edur family, be increased to a moderate extent. You are accordingly requested to report to what extent you are of opinion the present Nennook should be augmented.

I have the honour to be, &c.

(Signed) A. MALET,
Chief Secretary.

Bombay Castle, 1st May 1848.

No. 30 of 1848.

OUR GOVERNOR IN COUNCIL AT BOMBAY.

Para. 1. We now reply to your Political letters, dated 30th October, No. 131, 1847, and 11th May, No. 79, 1848, the former announcing the final opinion of your Government, and the latter the decision of the Government of India, on the long-pending question of the disposal of the Principality of Ahmednuggur in the Mahee Kanta, consequent on the election of its Chief, Tukht Sing, to the throne of Jodhpoor.

2. In accordance with the opinion of your Government, the Government of India has decided that Ahmednuggur must lapse to the State of Edur, of which it originally formed a part. In this decision we fully concur.

3. Lieutenant Colonel Sutherland and the Agent at Jodhpoor Mr. Greathed (being evidently only partially acquainted with the circumstances of the case) supported the claims of Tukht Sing's family to retain Ahmednuggur notwithstanding his removal to Marwar. But the arguments and facts adduced by Major Lang and by Captain Wallace, and summed up in Mr. Willoughby's elaborate Minute, clearly prove that in none of the different modes proposed could the Maharaja of Jodhpoor, consistently with custom and with the rights of Edur, retain the smaller Principality in his family.

4. It is conclusively shown that neither by the usages of Rajpootana nor of Guzerat could the Raja of Ahmednuggur accept the throne of Marwar without rendering his former Chiefship vacant.

5. Of this Tukht Sing showed a manifest consciousness, by professing to have been only Regent of Ahmednuggur in behalf of his son Jeswunt Sing, who had, he alleged, been adopted by the widow of his brother Prithae Sing, a former Raja of Ahmednuggur. This assertion, however, was manifestly false, as Tukht Sing had been acknowledged and treated by the British Authorities as Raja of Ahmednuggur for two years, during which the alleged adoption had never been heard of by them. Indeed, we are of opinion that it is clearly shown never to have taken place until after Tukht Sing's election to Jodhpoor. But even had it taken place at the time alleged, it was invalid, not only for want of the sanction of the paramount power, but also because the widow had no longer the right to adopt, after the death of a son of her own, who had actually succeeded to the Chiefship. Still less can she, as was afterwards proposed by Tukht Sing, make a second adoption of a younger son of that Prince, born since his accession to Jodhpoor.

6. Tukht Sing and his sons being excluded, the Raja of Edur is entitled to succeed, both as the feudal superior and as the nearest collateral heir.

7. We therefore regard this question as now justly and finally settled.

8. We approve your intention to require the Edur State, on the occasion

of this increase of its resources, to make an addition to the provision of the Junior or Soor branch of the family, the narrowness of whose circumstances has, on former occasions, been a subject of regret.

We are, &c.

(Signed) J. L. LUSHINGTON,
And other Directors.

London, 16th August 1848.

Cons. No. 4.

No. 9 of 1849.

From the POLITICAL AGENT in the Mahce Kanta,
To A. MALET, Esq.,
Chief Secretary to Government, Bombay.

Dated the 6th January 1849.

SIR,

With reference to your letter of the 1st May last, No. 1921, I have the honour, as therein directed, to state the extent to which, in his opinion, should be made to the patrimony of the Soor branch of the Edur family. of the Soor branch of the Edur family should be augmented.

I have delayed thus long to reply to your letter on this subject, in the hope that I might be able at the same time to report an amicable arrangement between the Edur Durbar and the family in question; but of this I see no prospect, and find that to open the question with any chance of an early settlement, it is necessary to be armed with the decision of Government as to the amount of increase.

I find by a careful estimate, that the family is now in possession of an estate of about seven thousand rupees per annum, and I would suggest an addition of five thousand rupees per annum to this, which will raise the income of the family above that of any of the Marwaree Chiefs of Edur, with the exception of the Thakoor of Mondeta, with whom, considering the tribute and feudal service he has to pay, the Soor family will be on an equality. This status, in my humble opinion, will sufficiently secure their comfort and respectability, while it will not allow them to attain a position from which to embarrass the Edur Government, or disturb at any future time the peace of the country.

I have the honour to be, &c.

(Signed) R. WALLACE,
Political Agent.

Political Agent's Office, Camp at Mysa, 6th January 1849.

No. 327 of 1849.

POLITICAL DEPARTMENT.

To Captain R. WALLACE,
Political Agent in the Mahee Kanta.

SIR,

In acknowledging the receipt of your letter dated the 6th instant, No. 9, I am directed by the Right Honorable the Governor in Council to request that you will state, by estimate, the actual value of the estate which has devolved to Edur by the lapse of Ahmednuggur.

I have the honour to be, &c.

(Signed) A. MALET,

Bombay Castle, 23rd January 1849.

Chief Secretary.

Cons. No. 20.

No. 48 of 1849.

From the POLITICAL AGENT in the Mahee Kanta,

To ARTHUR MALET, Esq.,

Chief Secretary to Government, Bombay.

Dated the 29th January 1849.

SIR,

In reply to your letter of the 23rd instant, No. 327, I have the honour to state that the estimate value of the Ahmednuggur Purguna is Rs. 46,500, out of which the tribute, Rs. 9,000, and the Subunder charges, Rs. 7,500, being deducted, the net receipts by the Edur Durbar will be Rs. 30,000.

States actual value of
the Ahmednuggur Purguna.

I have the honour to be, &c.

(Signed) R. WALLACE,

Political Agent.

Political Agent's Office, Camp at Amlecara, 29th January 1849.

No. 776 of 1849.

POLITICAL DEPARTMENT.

To Captain R. WALLACE,
Political Agent in the Mahee Kanta.

SIR,

In acknowledging the receipt of your letter, dated the 29th ultimo, No. 48, I am directed by the Right Honorable the Governor in Council to inform you,

that as the net revenue which will accrue to Edur from the Ahmednuggur estate is estimated at Rs. 30,000 per annum, His Lordship in Council is, under all the circumstances of the case, of opinion, that Rs. 6,000 should be assigned annually to the Soor branch of the family.

I have the honour to be, &c.

(Signed) A. MALET,
Chief Secretary.

Bombay Castle, 26th February 1849.

No. 51 of 1849.

From the POLITICAL AGENT in the Mahee Kanta,
To WILLIAM COURTNEY, Esq.,
Political Secretary to Government, Bombay,

Dated the 17th May 1849.

SIR,

With reference to the instructions of the Right Honorable the Governor in Council to add to the provision for the Soor branch of the Edur family to the extent of about Rs. 6,000, as conveyed in Mr. Secretary Malet's letter of the 26th February last, I have the honour to report that the Raja of Edur, in obedience to the wishes of Government, agreed to make the required assignment.

2. The Edur Durbar has a not unreasonable apprehension of making territorial cessions, the revenue of the State being to a very large extent dependant on tribute levied from unwilling tributaries, and great troubles having arisen from the hostility and turbulence of the younger branches of the family in former years. To guard against the recurrence of these, the Durbar was desirous of making the addition to the existing estate of Soor in money merely. I recommended it however not to press a question which could not fail to be keenly contested, and it then consented to the following mixed assignment:—

The village of Veerawara, value	..	..	..	Rs. 1,450
The village of Nicora,	„	..	..	1,450
The village of Nuwoo,	„	..	..	650
The village of Dawur,	„	..	..	800

Rs. 4,350

Cash from the compensation for the Morasa transit	
duties payable from the Company's treasury ..	2,450

Rs. 6,800

3. I have examined carefully the revenue records of these villages, and feel satisfied that the above estimate is a fair one. The cash is to be received out of the permanent compensation paid to the Edur State from the Company's treasury for the abolition of transit duties at Morasa, and will be independent of any future caprice of the Durbar, which is one great objection urged by recipients to pecuniary grants from Native States.

4. It will be observed that the proposed assignment exceeds by Rs. 800 the amount fixed by Government; this, however, is intended to redeem the village of Jambooree now held by the family, and for which the Edur Durbar was directed some years ago to give an equivalent. I beg to refer you to Mr. Secretary Reid's letter of the 21st July 1840, No. 1616, on this subject; but I may state in a few words the history of the case. The Thakoor of Gorwara was induced, many years ago, to make over to the Edur Durbar two-fifths of his Talooka, paying in addition a tribute of nearly Rs. 300 per annum. The Edur Durbar subsequently made over this share to the Soor family, and this exchange was one of the reasons given by the late Thakoor of Gorwara for going out Bharwuteea. He however was brought in by Captain Outram, and a Punchayet was appointed to settle matters between him and the Soor family. The Punchayet decided that the village of Jambooree should be altogether given up by the Thakoor in lieu of the share of his estate, and on this he again went out Bharwuteea, but was finally obliged to submit. His objections to the decision of the Punchayet were, first, that when he gave up two-fifths of his Puta to the Raja of Edur, the village of Jambooree was mortgaged and not therefore included in the cession; but this has always been considered an untenable argument: the other objection, however, was that the value of the village of Jambooree much exceeded the share for which it had been estimated an equivalent, and it was in consideration of this that the Gorwara tribute of nearly Rs. 300 per annum has been withheld from Edur until now, as the Durbar was not inclined to redeem the share of Gorwara, which had been granted to the Soor family.

5. On taking charge of this Agency in 1846, I endeavoured to accommodate this matter; but I found that the difficulty consisted not only in inducing the Durbar to agree, but in the claim advanced by the Soor family to be compensated, not for the loss of the share, but for the loss of Jambooree, which was confessedly more valuable than the original share. If the Ahmednuggur discussion had not then been near its conclusion, I should have asked permission to sequester the Gorwara Puta, including Jambooree, in order to ascertain the relative value of each, as a necessary preliminary to granting an equivalent. The settlement of the Ahmednuggur question, and the increase granted to the Soor family, affords the long-desired opportunity of

redeeming the share of the Puta of Gorwara as a part of the new arrangement.

6. I have not been able to ascertain exactly the value of Jambooree, much less of the Puta of Gorwara; but I propose, on behalf of the Edur Durbar, to put a Karkoon there to collect the revenue if the present arrangement be approved, and thus I shall be able to put this point beyond a doubt; and if the share of the Gorwara Puta should exceed Rs. 800, the Durbar will make good the surplus to the Soor family, and if it falls short of it, does not intend to make any claim for the defalcation.

7. When the abovementioned assignment had been agreed to by the Edur Durbar, I found a great difference of opinion existed among the four Soor brothers relative to the distribution: the two elder brothers (particularly Humeer Sing, the eldest) desire that the whole should be thrown into a common fund, to be distributed, as they say, according to the custom of the country, while the two younger demand that whatever share may be considered due to them should be at once given into their hands. The object of Humeer Sing is avowedly to establish an independent house (something after the model of the petty Principalities of Ahmednuggur, Morasa, and Bayer) of which he and his descendants shall be the heads, and his younger brothers dependant members. Thus the two youngest brothers are averse to, and contend that the custom of the country was more than sufficiently complied with in 1837, when their patrimony was apportioned by a Panchayet, which gave to the two elder brothers nine-tenths of the estate and left them with a bare subsistence; and they demand that the increase now granted, not having descended to them but having been a free grant, should be distributed on more equitable principles.

8. I think their claims are reasonable. The plea for the great disproportion between the shares of elder and younger brothers in this part of the country is founded on the military service to be performed or the tribute to be paid from each fief, which renders necessary some arrangement to keep the estates compact. The Soor family, however, neither has tribute to pay nor military service to perform, and the arrangement of 1837 has always been considered a very unjust one; indeed the two younger brothers were speedily reduced to such distress that they went out, or to speak more correctly, made a show of going out Bharwuteea, in order to attract attention to their case, in which they were successful, as to their demonstration is mainly owing the addition to their allowance which has now been exacted from the Edur Durbar.

9. Independent of these claims of the younger brothers, I question whether it is at all desirable to give Humeer Sing the means of constructing a petty

independent State. It might be a gratification to his own vanity, but with the moderate means at his disposal, I should suppose his son and descendants would be both more comfortable and more respectable as Chiefs of the second class, than in aping the privileges and dignity of the head of their family. The question, as Humeer Sing expresses it, is whether he is to be a Raja or a Thakoor, and though I did not think it necessary to answer his question, I am certainly of opinion that his descendants should be restricted to the latter rank, and that the interests of the Mahee Kanta demand that there should be but one family claiming the immunities and prerogatives of Sovereignty in it.

10. The present nominal income of each of the younger brothers, Sirdar Sing and Bheem Sing, is Rs. 30 per mensem; this however has been long since forestalled, and they have existed partly by assistance from one of their female relations and by occasional gifts from the Edur Durbar; nevertheless they claim to be addressed as Maharaja, and have failed in their endeavours to enter into service in any Native State by their family pride, which forbids them to offer the customary salutation, or even to return it when offered!!! The eldest brother, Humeer Sing, has an income of about Rs. 4,500 per annum, and the second brother, Nahar Sing, about Rs. 1,200 per annum.

11. All the brothers requested me to make such a distribution as I considered equitable, as they could come to no understanding among themselves; but I told them that a previous reference to Government, with an explanation of my views of their position, was necessary. It appears to me, taking into consideration what the several members of the family now enjoy, that an exactly equal distribution of the addition now granted to them is desirable, which would leave them in possession of the following incomes:—

Humeer Sing	..	..	..	..	Rs. 6,000 per annum.
Nahar Sing	..	..	..	..	„ 2,700 „
Sirdar Sing	..	..	..	..	„ 1,800 „
Bheem Sing	..	..	..	..	„ 1,800 „

And it is this which I now beg to submit to the consideration of the Right Honorable the Governor in Council.

I have the honour to be, &c.

(Signed) R. WALLACE,
Political Agent.

Political Agent's Office, Sadra, 17th May 1849.

No. 2679 of 1849.

POLITICAL DEPARTMENT.

To Captain R. WALLACE,
Political Agent in the Mahee Kanta.

SIR,

I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter No. 51, dated the 17th ultimo, relative to the provision of the Soor branch of the Edur family.

2. In reply, I am desired to inform you, that His Lordship in Council confirms the arrangement now proposed by you, but directs that each of the four brothers, before receiving any portion of the increased provision recently sanctioned, be required to give his assent in writing to the measure.

I have the honour to be, &c.

(Signed) A. MALET,
Chief Secretary.

Bombay Castle, 20th June 1849.

**ENGAGEMENTS BETWEEN THE GAEKWAR
AND PESHWA,**

RELATIVE TO .

THEIR RESPECTIVE RIGHTS IN THE MAHEE KANTA ;

AND

**ENGAGEMENTS BETWEEN THE HONORABLE EAST INDIA
COMPANY AND THE GAEKWAR,**

IN CONNECTION WITH THE MAHEE KANTA ; .

AND ALSO

WITH THE CHIEFS OF THAT PROVINCE. .

Memorandum passed by the Gachwar to the Peshwa in A. D. 1802-3, relative to the division, between them, of Katteewar and the Mahee Kanta.

Memorandum regarding the partition of the Talookas in Prant Katteewar and the Mahee Kanta, executed in the year Soor Sun Sullas Mya Tyne Wu Uluf, corresponding with Sumvut 1859, or A. D. 1802-3.

	The Sirkar's (Peshwa's) Share.			The Gaekwar's Share.		
	Rs.	a.	p.	Rs.	a.	p.
Talooka Moorvee, together with Tunkaria.	13,000	0	0	72,000	0	0
„ Nowanuggur	37,903	8	0	48,750	0	0
„ Dhurul, together with the Bha- yats .....	.....			4,325	0	0
„ Rajkote, together with the Bha- yats	21,550	0	0	4,500	0	0
Moujé Mungonee, together with the Bha- yats .....	.....			550	0	0
„ Rajpoor and Kharazura .....	.....			701	0	0
„ Bhawa .....	.....			215	0	0
„ Dehree and Moollee .....	.....			75	0	0
„ Sisang .....	.....			50	0	0
„ Veerpoor Khurree	2,000	0	0	450	0	0
„ Saothul and Warce	1,000	0	0	250	0	0
Talooka Gondul Dhorajee	61,925	0	0	61,925	0	0
Moujé Bhilkha .....	.....			8,300	0	0
„ Atkote	2,678	0	0	100	0	0
Koopachekothré .....	.....			225	0	0
Talooka Batwa	32,000	0	0	700	0	0
„ Foolbunder	2,900	0	0	6,000	0	0
„ Joonagur	1,400	0	0	59,300	0	0
„ Umrappoor .....	.....			70	0	0
„ Drafa	4,500	0	0	500	0	0
Moujé Ramsura .....	.....			2,300	0	0
„ Bahrawur .....	.....			2,600	0	0
Carried forward Rs.	1,80,856	8	0	2,73,886	0	0

	The Sirkar's (Peshwa's) Share.	The Gaekwar's Share.
Brought forward....Rs.	1,80,856 8 0	2,73,886 0 0
Talooka Umrolee .....	.....	3,068 0 0
Moujé Chumardee .....	.....	600 0 0
„ Chaora .....	.....	2,500 0 0
„ Babra	2,500 0 0	.....
Talooka Dawa Suvaya, &c .....	.....	4,600 0 0
„ Palitana .....	.....	5,500 0 0
„ Wank .....	.....	3,000 0 0
„ Ghuriyalee .....	.....	1,500 0 0
„ Sumdiyalé and Chabooté .....	.....	675 0 0
Moujé Sajpoor Kothree .....	.....	150 0 0
„ Rutunpoor .....	.....	465 0 0
Purguna Kethce, viz.		
Moujé Ramunké.....Rs. 150		
„ Chitrao	50	
„ Umulpoor	150	
„ Vaoree	175	
„ Varode	125	
„ Bhonaodura	25	
„ Durékuttee	60	
„ Rajpeepla	200	
Kirkol (sundry)..... 1,790		
Moujé Nimbia	200	
	Rs. 3,125	3,125 0 0
Moujé Suhujlapoor Karewara .....	.....	160 0 0
„ Chotla .....	.....	60 0 0
„ Mehwusa .....	.....	150 0 0
„ Paliyad	300 0 0	150 0 0
„ Soobasra .....	.....	71 0 0
Talooka Drangdra	47,905 0 0	.....
Moujé Anundpoordo Kashee .....	.....	180 0 0
„ Bharla .....	.....	625 0 0
„ Ujmer .....	.....	51 0 0
„ Chohree .....	.....	150 0 0
„ Soodamra	500 0 0	500 0 0
„ Thamulpoor	550 0 0	250 0 0
Carried forward....Rs.	2,32,611 8 0	3,01,416 0 0

	The Sirkar's (Peshwa's) Share.		The Gaekwar's Share.
Brought forward.... Rs.	2,32,611 8 0		3,01,416 0 0
Moujé Bamhunbaré .....	.....		125 0 0
„ Goodal .....	.....		1,350 0 0
„ Jusdhun .....	.....		900 0 0
„ Sumdiyal .....	.....		550 0 0
„ Kathikoopnee .....	.....		575 0 0
Talooka Bhowuggur .....	.....		70,000 0 0
Moujé Nagnesh .....	.....		700 0 0
Talooka Nimbree, together with the Bha- yats	58,606 0 0		2,000 0 0
„ Wudhwan, together with the Bha- yats	34,346 8 0		.....
„ Sayula	15,000 0 0		.....
„ Moolce	2,720 0 0		.....
„ Wakaneer	12,549 0 0		.....
„ Choorá	10,000 0 0		.....
Kayajiché Kothré	500 0 0		.....
Talooka Lugturchegavé	3,500 0 0		.....
„ Kothré Sagame, together with the Bhayats	21,025 0 0		.....
„ Khirsura	3,000 0 0		.....
„ Jetpoor	34,690 0 0		.....
„ Pithaché Kothré	3,450 0 0		.....
„ Alumdhunyanee, viz.			
Alumdhunyanee	Rs. 4,900		
Moujé Juhur	2,300		
„ Girmala	275		
Kirkol (sundry)	955		
	Rs. 8,430		8,430 0 0
Moujé Jusapoorwa .....	.....		550 0 0
„ Dhusa .....	.....		5,800 0 0
Talooka Dewanee .....	.....		1,884 0 0
Moujé Unchané .....	.....		825 0 0
Talooka Jadlee .....	.....		2,666 0 0
„ Jaliya .....	.....		2,400 0 0
„ Bajané	14,720 0 0		.....
Moujé Guriyo	2,000 0 0		.....
Carried forward....Rs.	4,48,718 0 0		4,00,171 0 0

		The Sirkar's (Peshwa's) Share.	The Gaekwar's Share.
Brought forward....	Rs. 4,48,718 0 0	4,00,171 0 0	
Moujé Puchigaon .....	.....	750 0 0	
Talooka Chuvulchigavé, viz.			
Moujé Zoovia	Rs. 3,323 0 0		
„ Ijpoor	403 0 0		
„ Chathlen	438 8 0		
„ Goomanpoor	504 0 0		
„ Mahomedpoor....	286 0 0		
„ Bhakasuné	49 0 0		
„ Paldé	562 0 0		
„ Nudasa	64 0 0		
Visdora	908 0 0		
Moujé Rataee	31 0 0		
„ Pikélee	162 0 0		
„ Vithlapoor	500 0 0		
„ Dekawaré	3,300 0 0		
„ Chunikur	1,375 0 0		
„ Kookwas	2,010 0 0		
„ Puhar	1,325 0 0		
„ Dhudhana	1,810 0 0		
„ Vanota	2,700 0 0		
„ Mugona	300 0 0		
„ Agwa	300 0 0		
„ Kuthosun	175 0 0		
„ Goonjala	75 0 0		
„ Paturec	5,000 0 0		
„ Dhusara	11,700 0 0		
„ Jhijwara	13,500 0 0		
	Rs. 50,601 8 0	50,601 8 0	.....
Moujé Chulakula .....	.....	.....	2,300 0 0
		<u>5,38,019 8 0</u>	<u>4,09,521 0 0</u>

<i>Mahee Kanta.</i>		The Sirkar's (Peshwa's) Share.	The Gaekwar's Share.	
Moujé Khureda		1,401	0 0
„ Bhadurva		9,200	0 0
„ Raniyé, &c.		750	0 0
„ Uleena Thasra.....		3,100	0 0
„ Purvulé, and other Mewasee villages		6,215	0 0
Kusba Bala Sinor		11,750	0 0
Moujé Itaree		50	0 0
„ Uttursoobé, Lowanipoor, and other villages		2,059	0 0
„ Chipuria		1,001	0 0
„ Umripoor		37	8 0
„ Moondlé		205	0 0
„ Udál		201	0 0
„ Bhurkoonda		131	0 0
„ Pichiyalé		244	0 0
„ Kamurkhar		125	0 0
„ Ghorasur		4,251	0 0
„ Khural		3,401	0 0
„ Kutiyalee		1,201	0 0
„ Bhayura		412	0 0
„ Muhisal		1,150	0 0
„ Luvhar		2,001	0 0
„ Aharache Muvaré		701	0 0
„ Fuloodré		550	0 0
„ Puthavud		66	0 0
„ Vaghat		34	0 0
„ Bagdol		75	0 0
„ Rutunpoor		75	0 0
„ Khanpoor		501	0 0
„ Dhursanechowchale		976	0 0
„ Baroda		198	0 0
„ Bardolee		442	0 0
„ Shulmee		275	0 0
„ Shamilguee		100	0 0
„ Kurjohara		150	0 0
„ Watwa		126	0 0
„ Irdar		275	0 0
„ Wasna		6,166	0 0
Carried forward.... Rs.		59,595	8 0

		The Sirkar's (Peshwa's) Share.	The Gaekwar's Share.
Brought forward.... Rs.	.....	59,595	8 0
Wasna Vursor .....	.....	3,151	0 0
„ Pithapoor.....	.....	11,501	0 0
„ Mansé .....	.....	15,454	0 0
„ Limbora .....	.....	370	0 0
„ Soonachemuvaré .....	.....	51	0 0
„ Hursol .....	.....	2,084	0 0
„ Purantee .....	.....	1,751	0 0
„ Mungoree .....	.....	150	0 0
„ Manpoor .....	.....	686	0 0
„ Satwa .....	.....	800	0 0
„ Umliyaré .....	.....	151	0 0
Talooka Hudooré .....	.....	92,221	0 0
„ Anulgur Kattees' villages ....	.....	16,408	0 0
Moujé Walasun .....	.....	431	0 0
„ Hurole.....	.....	175	0 0
„ Dhurwaré .....	.....	4,816	0 0
„ Datar .....	.....	3,201	0 0
„ Soodasuné .....	.....	1,300	0 0
„ Kajarjé .....	.....	14,184	0 0
Talooka Chuvulchigaon .....	.....	3,787	0 0
Moujé Kutoosun .....	.....	2,027	0 0
Talooka Pahlunpoor	15,000 0 0	35,901	0 0
Moujé Burumwaré .....	.....	131	0 0
„ Oomété .....	.....	15,001	0 0
„ Unugré .....	.....	301	0 0
„ Kaoree.....	.....	100	0 0
„ Bhanpoor .....	.....	40	0 0
Mewasce villages of Moujé Nuriyad....	.....	4,100	0 0
Kamvachapoor .....	.....	353	0 0
Moujé Dueethan .....	.....	7,501	0 0
„ Golvé .....	.....	2,518	0 0
„ Sarod .....	.....	2,025	0 0
„ Veerpoor .....	.....	2,990	0 0
„ Almelee .....	.....	1,600	0 0
		<hr/>	<hr/>
		15,000 0 0	3,00,622 8 0

Kitta Juma, viz.

The Sookree, Beenee, Bandaree, Furmas,
Dundfoorohee, &c. of Mahee Kanta, levied by

	The Sirkar's (Peshwa's) Share.	The Gaekwar's Share.
Hursing and others, as per accounts of Sumvut 1853 (A. D. 1796-97)	Rs. 25,518 12 0	
The Beence and Bandaree of Prant Katteewar, levied by Sheoram Jugdeesh, as per ac- counts of Sumvut 1854 (A. D. 1797-98)	12,101 0 0	
	<u>Rs. 37,619 12 0</u>	

The particulars of the division of this amount are as follows, viz.

The Peshwa's share, from the amount of
Rs. 12,101 from Katteewar, is Rs. 6,000 0 0

The Gaekwar's share, viz.

Mahce Kanta, Rs. 25,518 12 0

Katteewar .. „ 601 0 0

	<u>31,619 12 0</u>			
	<u>37,619 12 0</u>	<u>6,000 0 0</u>	<u>31,619 12 0</u>	

GENERAL ABSTRACT.

	The Sirkar's (Peshwa's) Share.	The Gaekwar's Share.	Total.
Katteewar, Jhalwar, Chuval, Jutwar, &c.*	5,38,019 8 0	4,09,521 0 0	9,47,540 8 0
Mahce Kanta	15,000 0 0	3,00,622 8 0	3,15,622 8 0
Beence, Bandaree, &c.	6,000 0 0	31,619 12 0	37,619 12 0
	<u>Rs. 5,59,019 8 0</u>	<u>Rs. 7,41,763 4 0</u>	<u>Rs. 13,00,782 12 0</u>

True translation.†

(Signed) C. J. ERSKINE,
Deputy Secretary to Government.

* MEMORANDUM.—In the amount of the Peshwa's share from Katteewar and the Chouth, the amount is stated above—Rupees 5,38,019-2-0. This is an error in the addition, as the amount is 4,80,419-2-0.

The Gaekwar's share is also stated 4,09,521, but this should be 4,01,091, making both shares Rupees 8,81,510-2-0.

For the Mahce Kanta produce a similar error exists, the Gaekwar total there being shown at Rupees 3,37,475-1-0; it should be 3,58,475-1-0.

The Arabic year 1215 corresponds with A. D. 1414-15, at which time the Farm of Ahmedabad expired, and Bajec Rao resumed the management.

† NOTE.—On the back of the document from which the above translation has been made,

AMLEEARA.

Translation of an Agreement by Bharote Samul Sing Gooman Sing to the Sirkar Gaekwar.

This agreement is executed with the Shreemunt Maharaja Sena Khaskhel Sumsher Bahadoor, that I, Samul Sing Gooman Sing, of my own free will and inclination, do hereby stand perpetual security for Chowan Bhatajee Jallgee of Amleeara, and that I will not permit him or his people, brothers, nephews, relations, dependants, servants, or subjects, to commit disturbances or thefts in the Sirkar Mahals, those belonging to the Punt Pradhan, or the Honorable Company.

Bhatajee shall not offer any annoyance, or connive at others doing so, in the Mahals of Kuppurwunj, Deogaum, Edur, Ahmednuggur, Mandwa, Morasa, Hursol, Purantej, and all other Purgunas; and he shall also be prevented from disturbing merchants travelling on the road, or possessing himself by his own means, or those of others, of their goods or property.

The delinquents or criminals of the Sirkar shall have no asylum with Bhatajee or in his territories, nor will he give them countenance or encouragement, and in the event of any person coming to Bhatajee without the permission or knowledge of the Sirkar, and the Sirkar shall demand him, he shall be delivered up.

In like manner, if stolen property should be sold or given to Bhatajee or his dependants without knowing it to be such, the same will be restored on demand.

The Mandwa Purguna, which belongs to the Sirkar, shall not in the most trifling degree receive annoyance or injury from Bhatajee.

Bhatajee is to enjoy his Gecras dues from the following Purgunas in the same proportion as it stood in the reign of the late Futteh Sing Rao Gaekwar, viz :—

Mandwa, Edur, Morasa, Ahmednuggur, Kuppurwunj, Deogaum, Purantej, Hursol, &c.

Mr. Chaplin, when Commissioner in the Deccan, endorsed the following remarks :—"From 1790-91 there are no papers relating to Kattcewar in the Daftar till the Arabic year 1203 (A. D. 1802-3), when the Gaekwar, having expelled the Peshwa's authority three or four years before, made a distribution of the shares of the two States, as set forth in the within.

"This paper does not appear to have been acceded to or accepted, or even communicated to the Peshwa, until 1215 (or A. D. 1814-15), when the Resident presented it on the agitation of the renewal of the Farm of Ahmedabad; and his rights in Kattcewar, when farmed, were entered in the Sunud at the old rate—4½ lakhs."

All new claims for Geeras on other villages or places cease from this day. The Ghansdana, as settled by Babajee Appajee in his Mahee Kanta Mooluk-geree to be given to the Sirkar, shall in future be annually discharged.

Bhatajee and his servants shall faithfully perform the usual service to the Sirkar's Thanna at Mandwa. Bhatajee shall not permit the Koolee of Lohar to reside within the limits of his territories, nor will he allow him or his people of every description even to stop or eat victuals at his villages, nor will Bhatajee's subjects associate with the Lohar Kooles.

I am security and personally responsible that Bhatajee shall conduct himself according to the tenor of this agreement, and if it should ever be necessary that the Sirkar should send Mohsuls, the charges and expenses shall be defrayed by me. I am perpetual security.

Wherefore witness my hand.

(Signed) SAMUL SING GOOMAN SING,
Bharote of Kuppurwunj.

I agree to be Ar Zamin for Bhatajee.

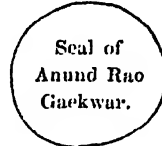
(Signed) RAM SINGJEE FUTTEHSINGJEE,
Thakoor of Aglor.

True translation.

(Signed) J. R. CARNAC, 1st Assistant.

*Dated Sumrat 1864, Aswin Vud 4th,
or the 8th October 1808, A. D.*

Shree Mhalsakant.



Perwana of Anund Rao Gaekwar Sena Khaskhel Shumsher Bahadoor, to Bhatajee of Amlecura.

You are to conduct yourself according to your separate writing. The English Company Bahadoor are your Bahandar. Therefore you must remain quiet in your possessions.

Dated Aswin Sood 15th and 12th Shaban 1864.

Moortubsood

On the part of the English East India Company.



True translate.

(Signed) J. R. CARNAC, 1st Assistant.

Translation of a Memorandum addressed by the Resident at Poona to the Peshwa (without date), informing him of the nature of the Agreements entered into by the British and Gaekwar Governments, with the Geerasias and other Chiefs in Katteewar, in Sunvut 1863 (A. D. 1807), and providing for the future protection of the Peshwa's tributary rights in Guzerat, consequent on the appointment of a new Sir Soobha.

Formerly, both the Shreemunt Peshwa Bahadoor and Gaekwar used to send troops and collect tribute from Katteewar and the Mahee Kanta. Owing to this practice, the amount of tribute was consumed by the expenses of the troops, and the Kattces, who consequently bore ill-will, used to create disturbances in the Gaekwar's and Shreemunt Peshwa Bahadoor's possessions in Guzerat. In consequence of the plunders which they used to commit, the Ryuts could never enjoy prosperity; therefore when the Gaekwar got the office of Sir Soobha of Ahmedabad from the Shreemunt Peshwa Bahadoor, he thought of adopting measures for the collection of his, as well as the Shreemunt Peshwa Bahadoor's tribute, without sending troops. The Honorable English Company also thought that if the tribute could be uninterruptedly collected without deputing troops, it would be highly advantageous, as the measure would ensure the prosperity of the territories of their friends, the Peshwa Bahadoor and the Gaekwar, and would also relieve the Ryuts of their (the Company's Government's) possessions in Guzerat, of the disturbances created by the Kattces.

Therefore in A. D. 1807 (corresponding with Sunvut 1863), when the troops of the English Company Bahadoor and the Gaekwar went to Katteewar, the Gaekwar granted "Kuols" to the Bhomeeas, under the guarantee of the Company's Government, and took Agreements from them. Accordingly, the tribute due by the country has hitherto been collected without any trouble and interruption, and the country is in a prosperous state. Afterwards a similar arrangement was made in regard to the Mahee Kanta. As the Gaekwar has lately been deprived of the office of Sir Soobha, and as the Shreemunt Peshwa Bahadoor has appointed another person to the office, it is necessary to make an arrangement for the future, which is as follows :—

ARTICLE I.

The Honorable English Company Bahadoor, having made ten years' settlement with the Bhomeeas, have taken securities from them for the due payment of the tribute. Therefore, until the expiration of the ten years, the Honorable English Company Bahadoor shall make the securities pay the tribute due to the Shreemunt Peshwa Bahadoor, if the Bhomeeas should fail to pay it. The

Shreemunt Peshwa Bahadoor shall not molest the Bhomeeas, but shall strictly conform to the Agreements which have been entered into with them, under the guarantee of the Honorable English Company Bahadoor.

ARTICLE II.

The Vukeels of the Bhomeeas shall go to Ahmedabad, and pay there the amount of the Shreemunt Peshwa Bahadoor's tribute, according to the Agreement, and the Sir Soobha shall not advance any other claim against them, nor shall he exercise any authority over them or their Ryuts.

ARTICLE III.

If there should be any old Thanna of the Shreemunt Peshwa Bahadoor in any part of Katteewar or the Mahee Kanta, it shall be made over to the Sir Soobha; but he shall employ only such a number of men as may be necessary for the protection of the Thanna, and not greater. Nor shall he molest the Ryuts in the neighbourhood.

ARTICLE IV.

Agreeably to the ten years' settlement, the amount of the Shreemunt Peshwa Bahadoor's tribute shall be paid at Ahmedabad. If it should not be paid, the Honorable English Company Bahadoor shall cause it to be paid. After the expiration of the ten years, if any Bhomeea should not pay the tribute, the Honorable English Company Bahadoor are not to be held responsible for it. But the English Company Bahadoor, Shreemunt Peshwa Bahadoor, and Gackwar Bahadoor may consult together, and take securities for the payment of the tribute in future, similar to those already taken. By this arrangement the collection will be made without any expense. If this be not done, the Gackwar and Shreemunt Peshwa Bahadoor should, after consulting each other, adopt measures for the collection of the tribute; and should bear the expenses thereof proportionately. But if the peace of Katteewar be disturbed, it will occasion loss to the Shreemunt Peshwa Bahadoor, as well as to the Gackwar and the Honorable English Company Bahadoor. Therefore the tribute should be levied according to the existing Agreement, and a greater demand should not be made. As long as the tribute can be collected peaceably, no troops should be sent to the country. The ancient usages of the Bhomeeas, which are detailed in a separate Agreement, should be conformed to.

ARTICLE V.

The Sir Soobha shall act according to the communications which may be

made to him by the Officer of the Honorable English Company Bahadoor at Baroda, for the preservation of peace in Katteewar, and for the fulfilment of the Agreements with the Bhomeeas.

True translation.

(Signed) C. J. ERSKINE,

Deputy Secretary to Government.

Security Bond of Sixteen Articles, taken by Lieutenant Colonel BALLANTYNE, on behalf of the British Government, from the Chiefs of the Mahee Kanta, in the Year 1812.

We, Thakoor Koonwur brothers, nephews, and inhabitants
of together with those bearing arms, and dependant on the
Zilla.

According to the custom of the country we have received the orders of Government as subjects to be obedient, and to live peaceably and orderly. We agreeing, thus do of our own accord write the Articles of Zamin, Fuel Zamin, Ar Zamin, Hazir Zamin, and Mal Zamin, as follows :—

ARTICLE I.

We will not be guilty of any violence, theft, &c. nor will we instigate others to such acts, in any part of the country. We will not associate with, nor instigate others to associate with outlaws, whether Kooles, Rajpoots, Mussulmen soldiery, Kattees, or other offenders. We will not give them shelter, nor food, nor hooka, nor water; if these come into our villages, we will seize and give them up to Government; if they should be passing through our boundaries, we will pursue, seize, and deliver them up, and then act as Government shall order. We will not in any way assist disturbers. Should we be detected in having anything to do with them, we will be answerable to Government.

If the footsteps of thieves are traced into our boundaries, we will carry them forward, and deliver them over to the next village: if the thief should belong to our village, we will hand him over to Government, and the property stolen. Should we know that the people of the next village are engaged in any unlawful acts, we will make it known; if we do not, we will answer for it ourselves. If any of our people go into the Company's Districts, or into any other Talooka, to steal, we will be answerable; if the thief should be killed in the act, we will not make any claim, nor raise any feud on that account.

ARTICLE II.

The management of our Talooka and land shall always be conducted in obedience to Government, as hitherto.

ARTICLE III.

We agree to the arrangement of Government regarding the dues of Ghansdana, Jumabundee, Kitcheree, and other lawful demands; in that manner we will pay them annually. The Government dues, and certain dues to Zumindars, are payable by us; and we have given bankers' security for their payment; in that manner we will pay without fail.

ARTICLE IV.

Should we have taken possession of any Zumindar's land or village through his weakness, we will give them up at the Government order, on reasonable terms. Should we have obtained any one's land or villages by a loan of money, we agree to its being redeemed in any reasonable way Government may decide on, and lay no claim on the land, nor will we dispute with the owner of the village about it. Should there be any dispute on money transactions, either now or hereafter, we will refer it to Government, and abide by its decision, but will not quarrel direct with the parties, nor accumulate any expense on them; nor without the consent of Government will we purchase or take in pledge or present, any lands, Geeras, or village.

ARTICLE V.

We will not quarrel, nor fight, nor instigate others in our Talooka, with our relatives, or amongst ourselves. If there should be any disturbance of this kind, we will refer it to Government, and abide by its decision; we will not act for ourselves in any thing. If any villages quarrel, or collect a mob, we will have nothing to say to it. If there should be a Government Thanna, now or hereafter, as they shall tell us so will we do.

ARTICLE VI.

Our lawful dues, Geeras Wanta, Vole Daan Rukhoopa, whatever we have always enjoyed, and claim either in the Company's Districts, or in Talookdars' or Zumindars' lands, we will give a detailed account of such to Government; and as Government shall provide for its payment, we and our children, to the latest posterity, shall abide by. What Government will give we will receive with gratitude. Should there be any boundary dispute, it shall be referred to Government: what shall seem reasonable to Government to decide, we will agree to.

ARTICLE VII.

If any Geerasia shall come to live in our Talooka, and shall not receive his Geeras Run Wutia,* Pusaeta,† we will inform Government, but will not allow him to proceed to violence direct : if we fail in this, and anything happens in consequence, we will be answerable, or we will hand over such Geerasia to Government. We will take care that no servant of ours, while in our service, being discharged, shall, under pretence of claims on us, create any disturbance, be he Rajpoot, Koollee, or other ; or we will be answerable.

ARTICLE VIII.

We will not impede any merchant or traveller going or coming ; we will protect the roads. If any loss is incurred in our boundaries, we will expel and hand up the author to Government, and be answerable. We will not levy more than ordinary transit dues on any persons.

ARTICLE IX.

Should there be any Seebundee, horse and foot, in our service, whether Sindees, Arabs, Mekranes, or other foreigners, we will discharge them ; and we will not maintain foreigners in future nor allow others to do so. If we shall be proved to do so hereafter, we will be answerable, and we agree to any punishment Government may inflict.

ARTICLE X.

Should we have given to any one from our paternal estate or shares of our brotherhood any Geeras Wanta, Pusaeta, in payment of loan, or compensation of blood, or Inam, we will not resume it without repayment or compensation.

Any Geeras or land given for the maintenance of our brothers or relatives, which they have always enjoyed, shall not be resumed ; if in these things there should be any dispute, it shall be referred to Government, and any reasonable order obeyed.

ARTICLE XI.

If any one in the Company's service, or any troops be coming or going, we will guard and watch them while on our boundaries ; and, according to the custom of the country, will give them guides, and guards to escort them beyond our boundaries.

ARTICLE XII.

If the Koollees of our boundaries have any horses, it shall be made known to Government ; and as orders shall be received, they shall keep them or not.

* Blood compensation.

† Land held free of rent.

If we offend Government, and Government take our horses from us, we can lay no claim on that score.

ARTICLE XIII.

We will not allow any one to smuggle Opium without a Purwana from Government, sealed. Should it be attempted, we will seize it, and report it to Government, and as Government shall order, so will we do.

ARTICLE XIV.

If any Mehta or Sepoy shall come to superintend at our villages, we will show all our papers and accounts, and will not refuse.

ARTICLE XV.

For any past robberies, if any footsteps have been brought to our village, or the thief is proved to be in our village, or the stolen goods are proved to be in our village, we will restore the whole, and be answerable to Government.

ARTICLE XVI.

Besides the above Articles, we will obey any orders of Government. If for any money matters, or any business, or to give evidence, any person is required, we will produce him.

In this manner we have written 16 Articles, and we and our posterity will abide by them; if we fail herein, we will abide by such punishment as Government may inflict. For adherence to these Articles, our country and lands, Gecras and Revenuc, are our securities for our good conduct. Bharote

of the Purguna is Fuel Zamin, Hazir Zamin, and Mal Zamin, and Thakoors of are our counter-securities, together with their villages. As above written, every year and for ever, these shall be answerable, and make us so.

MEMORANDUM.—The following Chiefs in the Mahee Kanta are bound by the foregoing General Engagement of 16 Articles.

WATRUK KANTA.

The Chief of Ghorasur.	The Chief of Jher.
„ „ Bharmooara.	„ „ Neermalee.
„ „ Khural.	„ „ Satoomba.
„ „ Poonadra.	„ „ Amleeara.

BYUL PURGUNA.

The Chief of Lohar.	The Chief of Dubora.
„ „ Sametrye.	„ „ Wasna Dolarana.
„ „ Wuroda.	„ „ Hursolec.

The Chief of	Khanpoor.	The Chief of	Hurukjee Mooara.
" "	Kulianjee na Mooara.	" "	Amrajee Mooara.
" "	Rakheal.	" "	Wutwa.
" "	Bhardolee.	" "	Porda.
" "	Sahibjee na Mooara.	" "	Kuproopoor.
" "	Kurjodra.	" "	Myheesa.*
" "	Sulkee.	" "	Paloodra.
" "	Seeawara.	" "	Dana.
" "	Leehora.		

SABER KANTA.

The Chief of	Elol.	The Chief of	Wuktapoor.
" "	Detrota.	" "	Prempoor.
" "	Kheran.	" "	Kudolee.
" "	Hapa.	" "	Peethapoor.
" "	Tajpooree.	" "	Mansa.
" "	Derol.	" "	Wursora.

REHWUR ZILLA.

The Chief of	Roopal.	The Chief of	Mohunpoor.
" "	Runasun.	" "	Dudalya.

NANEE MARWAR.

The Raja of	Edur.	The Chief of	Danta.
" "	Ahmednuggur.	" "	Soodasna.
The Chief of	Wurasa Tintor.	" "	Ghurwara.
" "	Loonawara.*	" "	Hurol.
" "	Wulasna.	" "	Chandup Golawara.
" "	Malpoor.		

KANKRUJ† ZILLA.

The Chief of	Thura.	The Chief of	Wurra.
" "	Kakore.	" "	Khemana.
" "	Sumāoo.	" "	Moondeta.
" "	Sudurpoor	" "	Baderwalee.
" "	Seeoree.	" "	Bhulgaum.
" "	Moondeta no Nes.	" "	Kumbole.
" "	Zabria.	" "	Bookolee.

* The affairs of this Chief are now conducted under the control of the Political Agent in the Rewa Kanta.

† This Zilla has subsequently been transferred to the charge of the Political Superintendent of Pahlunpoor.

The Chief of Oombree.

„ „ Raner.
 „ „ Edurmana.
 „ „ Bhunduramlee.
 „ „ Loonpoor.
 „ „ Ranikpoor.
 „ „ Woon.

The Chief of Urneewara.

„ „ Chutrala.
 „ „ Angunwara.
 „ „ Chapra.
 „ „ Varjer.
 „ „ Ambulra no Nes

KUTHOSUN ZILLA.

The Chief of Kuthosun.

„ „ Soowala.
 „ „ Nundasa.
 „ „ Jakasun.
 „ „ Zqtana.
 „ „ Ejpoora.
 „ „ Ajubpoora.
 „ „ Gumanpoora.
 „ „ Kusulpoor.
 „ „ Palrj.
 „ „ Tulewee.
 „ „ Visroda.

The Chief of Rataye Nanee.

„ „ Moolajee Poora
 „ „ Ratayee Motee.
 „ „ Tejpoora.
 „ „ Gokulpoora.
 „ „ Rampoor.
 „ „ Santhul.
 „ „ Mugoona.
 „ „ Mahmudpoor.
 „ „ Delolce.
 „ „ Jateepoor.

MAHEE KANTA.

The Chief of Bhadurwa.*

„ „ Oometa.*

The Chief of Unghur.*

SOWLEE PURGUNA.

The Chief of Ryeka.*

The Chief of Dorka.*

Translation of a Memorandum† under the Seal of His Highness Syajee Rao Gaekwar, passed by His Highness to the Hon'ble Mr. Elphinstone, Governor of Bombay, for the future management of the affairs of Katteewar and the Mahee Kanta, dated 3rd April 1820.

With a view to the tranquillity of the country, and to the peaceable realization of His Highness the Gaekwar's tribute from Katteewar and the Mahee Kanta, it is agreed that His Highness Syajee Rao Gaekwar shall send no

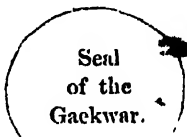
* The charge of these estates has been subsequently transferred to the Political Agent in the Rewa Kanta.

† Commonly termed the "SICCA YAD."

troops into the lands of the Zamin-dars in either of those tracts without the consent of the British Government, and shall make no demand on any Zamin-dar or other person of those provinces, except through the medium of the British Government: The British Government engages to procure payment of the Gaekwar's tribute free of expense to His Highness, agreeably to the principles of the settlement made with the Zamin-dars of Katteewar and the Mahee Kanta respectively, in the years 1807-8 (answering to Sumvut 1864), and in 1811-12 (answering to Sumvut 1868).

If any great expense be produced by the refractory conduct of the Zamin-dars, the British Government shall be at liberty to levy that amount, and no more, from the Zamin-dar resisting.

Executed on the 4th of Chytru Vud (answering to Jumadee-ool-akur 1220, Fisleee, and to Sumvut 1876, A. D. April 3rd 1820).



TINTOOEE.

Agreement entered into by KUNKAJEE CHUMPAVUT, Chief of Tintooee, and his son LALJEE, with Captain WILIAM MILES, on behalf of the Honorable East India Company, dated Chytru Vud 12th (29th April 1821).

ARTICLE I.

I engagé not to rob or plunder in any part of the country, nor be the cause of robbery or plunder, nor will I cause any disturbance.

ARTICLE II.

I engage not to receive or harbour any outlaw or offender, from the territories of the Honorable Company, the Gaekwar, or any other part or country, but will seize, and deliver up such offender or outlaw without delay or excuse.

ARTICLE III.

I will not fail to resist persons in opposition to the British Government, or the Gaekwar, to the utmost of my power, and will not give them assistance in any way, but use my best endeavour to cut off their supplies, and apprehend them.

ARTICLE IV.

I engage not to enter into any quarrels among my brethren or neighbours, nor will I entertain any foreign troops, as Sindhees, Mekranees, Arabs, &c. &c.

ARTICLE V.

Whatever quarrels may arise between me and my neighbours, I will submit them to the British Government, and abide by its decision.

ARTICLE VI.

I engage to protect the passage of merchandise through my limits, and to conform to whatever regulation may be made by the British Government respecting the collection of Customs or Transit Duties.

ARTICLE VII.

I will not allow any trade in Opium except that regulated by the orders of the British Government.

ARTICLE VIII.

On Magsur Vud, 13th Sumvut 1875 (or the 25th Decem 1818), I gave security to the British Government, which is still in force, and I engage to conform to the terms of that security, and not to deviate from them.

I have subscribed to the above eight articles, and will strictly observe them. The perpetual security for this engagement is Bharote Kirta Humeer and Bharote Khooshal Ghela, of the town of Etaree, Purguna Morasa : they will secure the performance of this Contract.

(Signed) THAKOOR KUNKAJEE,
and his Son LAJEE.

Securities.

BHAROTE KIRTA HUMEER.

BHAROTE KHOOSHAL GHELA.

AHMEDNUGGUR.

Translation of a Paper addressed to Captain OUTRAM, Acting Political Agent, Mahee Kanta, by MAHARAJ PRITHEE SINGJEE KURUMSINGJEE.

In your letter to me dated the 18th February 1836, you informed me that it was the intention of the British Government to restore my Throne and Kingdom to me if I would subscribe to certain conditions therein enumerated : to these conditions I agree as follows :—

1. I will abide by the same agreement that was entered into in 1812* with the British Government.

2. From this time forward neither I, nor my children, nor my posterity, will perform the ceremony of Sutee.

3. I will appoint a respectable and active Minister to manage the business of my State, subject to the approval of the British Government.

4. I will pay my Ghansdana, and any balance that may be due to His Highness the Gaekwar, through my Nishadar, Oomedsing Bharote of Putun, and in future I will continue my Nisha as heretofore.

5. The expenses of the individuals confined at Sadra on account of the Sutee shall be defrayed by me.

6. I will retain no Arabs, Mekranees, Purdasees, or others, whether horse or foot, except those that are old servants of my house.

7. If there should be any quarrel between any of my Thakoors and any village, I will make known the same to the Political Agent, and as he shall advise so will I do.

8. I will not attack the Thakoor of any village without the permission of the Political Agent.

9. My minister, Mahadjee Sooblahoot, is guilty in the affair of the Sutee; I will not give him shelter within my territory.

I will act according to what I have written above.

In Maharaj Prithee Singjee's handwriting.

What is written above is correct,

(Signed) TUKHUTSINGJEE.

18th February 1836, }
Ahmednuggur. }

True translation.

(Signed) J. OUTRAM,
Acting Political Agent.

Proclamation issued by Government on the 21st September 1843, prohibiting for the future the performance of the rite of Sutee in the Mahee Kanta.

To all the Chiefs, Zumindars, Talookdars, and inhabitants, &c. It is well known to all, high and low, that throughout British India the rite of Sutee, as a sinful and an unjustifiable taking of life, has been, through the interposition of the British Government, totally abolished by Proclamation since 1829-30, and further, that in 1840, His Highness the Gaekwar, in the most meritorious

* Meaning the General Engagement with the Chiefs of the Mahee Kanta, called the "Security Bond of XVI. Articles," entered at pages 282 to 287 of this Selection.

manner, took this good work into his consideration, and abolished this improper rite throughout his dominions. In this manner has the abolition of Sutee been extended throughout British India, the Gaekwar territories, and the Rewa Kanta Sowusthans, whose Chiefs, in the most praiseworthy manner, unanimously followed the enlightened example of His Highness Syajee Rao.

Now in a like manner it is the positive intention of the British Government to prohibit Sutee in the Mahee Kanta, and hereby every one is apprized of the same, nor may any one after this plead ignorance of this prohibition; therefore strictly obeying this injunction, let every one use his utmost endeavours that Sutee be abolished throughout his respective bounds or jurisdiction, and every means taken to prevent it if attempted; and be it understood, that any person, high or low, disobeying this order by not preventing the rite, or by assisting in it, shall be considered as guilty in the eyes of Government of the gravest offence, and will render himself liable to the severest punishment.

By order of the Honorable the Governor in Council,

(Signed) L. R. REID,

Chief Secretary to Government.

Bombay Castle, 21st September 1843.

Proclamation issued on the 9th November 1849, under orders from Government, by the Political Agent in the Mahee Kanta, prohibiting inhabitants of that Province from aiding or abetting in acts of Self-immolation.

Under the orders of the Honorable East India Company's Government, Captain R. WALLACE, Political Agent, makes known to the Talookdars, Zumindars, District Officers, heads of villages, and other inhabitants of the Mahee Kanta, that in consequence of a Gosae of Serole in the Ahmednuggur Talooka, by name Mohongeer, having buried himself alive on the 8th May 1849, in which some other persons were aiding and abetting, it is decreed that from this day, if any one shall aid or abet in any act of "Sumadh," or similar act (of self-immolation), or if any one being present shall not endeavour to prevent such an act from being performed, such persons shall be severely punished. It is therefore notified to all Talookdars and heads of villages, that on hearing of such an act they must report it to the Political Agent in the same manner that they are bound to report all murders or atrocious offences: any negligence in this respect will subject them to the customary penalties.

(Signed) R. WALLACE,

Political Agent.

Dated the 9th November 1849.

*Translation of a Proclamation issued by Captain ROBERT WALLACE,
Political Agent in the Mahee Kanta, dated Sadra, the 17th
November 1849.*

Formerly, when any person made any complaint regarding any dispute, or any other matter, or when there was some other cause, the Talookdars made him perform an ordeal, by taking in the hand a red-hot ball or some other article, or by plunging his hand in boiling oil, or by wearing "Choloo," or by doing something else calculated to occasion bodily injury. It was usual to have some such ordeal performed for the satisfaction of the Talookdars. Now be it known to the Talookdars, that instructions have been received from Government to stop this practice entirely, and it is therefore hereby intimated, that the practice in question should now be given up; that (the Talookdars) are not to have any ordeal, calculated to occasion bodily injury, performed by any person at any time; that the Talookdars are to make themselves and their kinsmen well aware of this prohibition; and that if it should be found out that any Talookdar, or any one in his Talooka, has, after this date, made any one perform any such ordeal in spite of this proclamation, the party would be punished, and at the same time held responsible for it. Consider this order peremptory.

(Signed) R. WALLACE.

Sadra, 17th November 1849.

*Proclamation issued on the 11th June 1851 by Captain WALLACE,
Political Agent in the Mahee Kanta.*

Whereas Soucars are in the habit of lending money to certain proprietors of estates, or Talookdars, beyond the revenue of their estates, and the result is, that estates become encumbered, and Talookdars are unable to extricate themselves from debt; thence official business is impeded, and on every side inconvenience is experienced. The British Government therefore prohibits the practice, and all creditors are hereby informed that those persons who have lent, or who shall hereafter lend money to the Talookdars, are required to have their claims adjusted during the life-time of the Talookdars, as no debts will be recognized after their demise, except such as have been guaranteed by the British Government: all other debts it is to be understood, will be rejected.

